

# A plea

saunt newe Rose-  
gape, full of many godly  
and swete floures, late  
ly gathered by Theo-  
dore Basile.

\*  
Eccle. 24

¶ As the Vine haue I  
broughte forth the fruytes of  
a swete sauoure, and my  
floures are as the fruy-  
tes of honour & riches.

Crusky 1920



tyne, brought to passe by his true  
annoynted Hery our moost redoub  
ted kynge, as by another Josias,  
whose graces mooste excellent male  
ste that LORDE of powers mought  
prosper in all his diuine assayes &  
godly enterpryses. For befoze God  
restored to the world the Gospell &  
ioyfull tydynges of his derely belo  
ued sonne our LORDE & Sauoure  
Jesus Chyste, incredulite as chefe  
rulare reigned in oure hertes, Hy  
pocrisie as a bayne glorious Em  
presse, bare dominion, Supersticio,  
Idolatri, false sectes, mennes tra  
ditions, confidence reposed in hu  
mayne iauencions, Pilgrimages,  
Ostringes, Bulles, Pardounes, di  
spensacions, Passes of Scala celi,  
marchaundyse for merytes & wor  
kes, byenge & sellynge of the diuine  
mysteres, with an whole sea of euil  
les mo, had creapte in, vnto þ great  
perturbacion & disquietnes of þ ho  
ly Ca

ly catholike chyrch, as I may passe  
ouer the blynde ignorancy & yгно-  
rant blyndenes, into the whiche by  
this meanes we were cast and tom-  
bled. How can it otherwyse be: If  
the lyght of Gods word be obscured  
extincte or quenched, which only is Psalm. cxviii  
the lanterne to our feete, & a lyghte  
to our pathwayes, what meruayle  
is it, though the fcarce & outrage-  
ous floudes of Idolatry & all kinde  
of supersticio breake in and inuade  
the boundes of christianite, yea and  
ouerflowe the. For as I sayth, Hope  
Charite, Peace, Mercy, Pacience,  
longe sufferynge, humilite, sobriete  
iustice, spirituall liberce, obedience  
towards the hyghe powers, and all  
goodnes reygne, where the LOR-  
DES word bereth rule, so in lyke ma-  
ner, where he is expelled, banysshed  
& exiled, Incredulite, hatred, enuy  
counetousnes, beggarie, contencion,  
Gluttony, drunkenenes, rapacite, im-  
moderate



moderate lustes, vncleane affectes,  
carnal libertie, disobedience, surrec-  
tion, arrogancy, pryde, ambicio, crue-  
lite, manslaughter, thefte, false wit-  
nes, hypocrisie, ignorāce, blyndnes,  
sectes, Heresye, and all that is con-  
trary to the commaundement and  
wyll of God, beareth dominio, and  
hath preeminence, as Salomō say-  
eth, Where knowledge is not, there  
is no goodnes for y<sup>e</sup> soule. Agayne,  
whan the preaching of Gods word  
sayleth, the people peryshe & runne  
cleane oute of order. Therfore it is  
wryten by the Prophet, make hast  
to the lawe & witnes. If they speke  
not accoꝝdyng to this word, they  
shall not haue the mornyng lyght,  
that is to saye, the true knowledge  
of God. Rebuked not Christ y<sup>e</sup> Sa-  
duces, bycause they were ignorant  
in the holy Scriptures, affirming  
that they were deceaued for lacke  
of the knoweledge of them? Ye are  
Deceaued

Prover. xix.

Prou. xix.

Esai. viii.

Mathe. xii.

Deceaued, sayth he, bicause ye know  
not þe scriptures. Therfore in þe gos  
pel of Ioan, he exhorteth al men to Ioan. 5.  
serch þe scriptures, sayēg, serch ye þe  
scriptures, for they are they þe beare  
witnes of me. And þe Psalmograph *psal. cxviii*  
calleth the blisset, which search þe te *and. i.*  
stimonies of the LORDE & meditate  
in his lawe both both daye & nyght  
The worde of God muste nedes be  
an excellent & precious treasure, se  
inge it is the power of GOD vnto *Roma. i.*  
saluacion for so many as beleue, se *1. Tim. iiii.*  
inge also it is profitable to teache,  
to iproue, to amend, & to instructe,  
in ryghteousnesse, that the man of  
God may be perfecte & prepared to  
all good workes. Who is able to ex  
presse, what a precious relique and  
high treasure the worde of God is?  
Werely it is that treasure, wherof  
Christ speaketh in the Gospell, that *Math. xiii*  
lygheth hydden in the felde, which,  
whan a man once fyndethe, for ioye  
A. iiii. therof



therof he goeth & selleth all that he  
hathe, & byethe that felde. And it is  
no lesse treasure to the soule, than  
the corporall eyes are to the bodye,  
as þe Psalmographe testifieth: Thy  
**Psalm. cxviii.** worde, **O** L O R D E, is a lanterne to  
my fete, & a lyght to my patheway  
es. For as that man, that is depri-  
ued of his corporall syght, knoweth  
not how nor wher to walke, so lyke  
wyse, he that wanteth the lyght of  
**Mathew. i.** Goddes worde seeth nothyng, and  
therfore walketh he not aright but  
wādreth abrode lyke a shepe disper-  
sed & destitute of a shepparde. But  
as he that hath the true & perfecte  
syght of the eyes stōblethe not, but  
walketh at all times without dan-  
ger, so in lyke māner he þe is endued  
by Christes spirite w the light of þe  
holy Scriptures wādreth not frō  
that true way, which sayth of him  
**Joan. xiiii.** selfe, I am the waye, the truethe &  
the lyfe, but alwaye is preserved,  
that

that he walketh continually in the  
kynges hygh waye, declynnyng nei-  
ther on the right hand oz on þe lyfte  
hand. He is not carped about with  
strang doctryne. His sayth is bylte **Deut. xxxii.**  
on a sure rocke, therfore abideth he **Hebr. xiii.**  
fyrme, immutable, stedfast, sure & **Matt. xvi.**  
constant, what so euer kynde of tē- **Matt. vii.**  
peste assaylethe hym. The gates of **Luke. vi.**  
hell can not preuaile agaynst him.  
Satan with all his army are not  
able once to abduce & remoue hym  
from the true waye. For the lyghte **ii. Petri. i.**  
of Goddes worde is continually be-  
fore his eies, wher vnto he gyueth  
diligent attendance, which also he  
followeth earnestly in all his iour-  
neyes, and therfore muste he nedes  
walke the true waye, & neuer erre.  
Yf he be blyssed, fortunate & happy  
that hath the naturall lyght of his  
body, howe much more blyssed & he-  
uēly at ease is he, that is illumined  
with þe lyght of the LORDES word?  
wherof



**Psal. cxviii**

**Joan. xii.**

**Actum. vii.**

wherof þe holy king David hauinge  
experience prayeth on this māner,  
open myne eyes, & I shall consyder  
þe meruelous thynges of thy lawe.  
To walke in this lyght, Christer-  
horteth vs, sayeng, walke whyle ye  
haue lyght, vnles þe darkenes come  
on you. He that walkethe in darke-  
nes, wotteth not whither he gothe.  
Whyle ye haue lyght, beleue on the  
lyghte, that ye maye be the chyldre  
of lyghte. So many as be of God,  
loue this lyght of þe LORDES word,  
and desyre with all theyr herte to  
walke i it. But they that be of Sa-  
tan, hate it, & refuse to walke in it.  
Why so? Merely for they are beast  
lyke mynded, styffe necked, & in all  
thynges resist the holy Ghost. The  
lyght they hate, be it neuer so plea-  
saunt & wholesome, but the darke-  
nes they enhalles, loue, kysse & kull,  
be it neuer so tedious and horrible.  
Therefore shall they receaue þe grea-  
ter

ter dānacion, as Chꝛist wytnesseth  
sayenge, thys is the condemnacion  
that lyght came into the worlde, &  
men loued darkenes rather then  
lyght. For theyꝝ workes were euell. *Joan. iii.*  
Euery one that doth euell, hatethe  
the lyght, neyther commeth he to ꝑ  
lyght, vnles his workes shoulde be  
reproued. O howe blessed are they,  
to whome it is gyuen to walke in  
thys lyght. Agayne, howe misera-  
ble, wretched & vnhappy are they, ꝑ  
speare theyꝝ eyes at the commynge  
of this comfortable light, & wyl not  
only not walke in it thē selues, but  
also labour to the vttermooste of  
theyꝝ power to obscure & quench  
it, that it maye appeare & shyne to  
none at all. These are those people, *Esaie. xxx.*  
whiche, as the Prophet saythe, pro-  
uoke God to anger. These are the  
lyenge and vnfaithfull chyl dren.  
Theyse are the chyl dren that wyl  
not heare the lawe of the LORDE.  
These



Amos. v.

Esai. v.

Luke. xii.

These are they, which say to them  
that se, se not, & to them that looke,  
looke not for vs those thinges that  
are right. Speke vnto vs pleasaunt  
thinges, preach vnto vs tales of Ro-  
byn hood, take awaye from vs the  
right way, go out of the pathe, and  
away with that holy one of Israel  
fro our face. These are they, which  
hate hym, that repproueth the open-  
ly, and abhoze hym that telleth the  
truethe playnely. These are they,  
which call euell good, & good euell,  
darkenes lyght, & lyght darkenes.  
bytter swete, & swete bitter. These  
are they whiche are wyse in theyr  
owne eyes, and stonde wel in theyr  
owne cōceite. But agaynst all such  
as contemne the holy scriptures &  
cast awaye the law of theyr LORDE  
God, wyllynge neither to enter the  
selues, nor yet suffryng other, chryst  
intonateth and thōderethe on this  
māner, wo be to you lawers, for ye  
haue

haue taken awaye the key of know-  
ledge, ye haue not onelye not entred  
in, but ye haue also forbidden them  
that entend to enter. But without  
doubte they shal no leger preuaile. *Joh. xii.*  
For þe daye of the LORDE is at hand *Esate. xl.*  
whan he shall breake Satans head *Daniel. viii.*  
& destroye bothe hym & all his mini-  
sters with the breath of his mouth  
For he wyl no longer sufferre thys  
great wickednes & hygh abhomin-  
cion. He wyl be knowne for þe God  
& Sauour alone. He is that LORD  
which alone wyl be exalted, and all *Esate. ii.*  
Idolles shall be vtterlye broken on  
peces. He is that God, whiche wyl  
no longer suffer his glorie to be at-  
tributed & gyuen to other. He is þe *Esate. xlii.*  
lawer, which wyl expulse the darke *Jacob. ii.*  
nesses of mennes tradicions, that  
fyghte with his infallible verite, &  
brynge in the glorious lyght of his  
moost holye worde. To be shorte, he  
wyl delecte and ouerthrowe all the  
Idolles



Idols, that obscure his glozy, and  
set vp his blyssed name to be pray  
sed and magnyfyed for euer and  
euer. So be it.

Of this thyng haue we experi  
ence euen at this tyme, in y<sup>e</sup> whiche  
that LORDE of puissāce hath moost  
puissantly by his derely beloued ser  
uant Henry our moost vertuous &  
godlye kynge, subuerted, topledde  
downe, and ouerthrowne a great  
parte of Antechristes kyngedome,  
so that by his diuine polecty & god

Apoca. xlii. Iye enterpryse, that great whoze of  
Babylon, the mother of all whoze  
dome & abhominacions of the erth,  
hath losse her chese glozy & renome,  
& is now become so vile, that she is  
euen made the habitacion of diuel  
les, & the holde of all fowle spirites  
& a cage of all vncleane & hatefull  
Apoca. xliiii. byrdes. So that no man now wyl  
once by ony of her marchaundyse.  
And wythoute doubte the tyme is

at



at hande, that Babylon shall haue  
such a faull, that it shall not be able  
after this at onye tyme to be repa-  
red. For the mouth of the LORD  
hath spoken it, whiche is saythfull  
in all his wordes, & whose trueth a-  
bydeth for ever & ever. Neyther ca-  
this prophecy of Christ be made fru-  
strate by ony humayne policy: Eue-  
ry plante, that my heavenly father  
hath not planted, shall be plucked  
up by the rootes. Who reioyleth not  
to heare these thinges: yea who tri-  
umphe th not to se the? Blyssed are  
we to whome it hath chaunced not  
only to heare these thinges ioyeful-  
ly, but also to se them pleasauntly,  
& which hereafter shall undoubtedly  
se such thynges mo, as shall may  
be able to prouoke onye saythfull  
herte seriously to reioyse. Merelye  
althoughe we be occasioned dyuers  
wayes to gyue God immortal tha-  
kes for dyuers gyftes, yet me thike  
we

we are most highly bound to be thankfull for þe restitution of his moste holy worde in these our dayes. And woorth them, that be vnthankfull in this behalfe, excepte they repent and amende.

iii. Reg. iii.

ii. Para. ix.

The Scriptures shewe howe þe in þe tyme of kyng Salomon, there was so great plente of syluer at Ierusalem, as there was of stones in the stretes. What carnall manne would not haue delyghted to inhabit hymselfe there? Yet verely in my iudgement we do farre excell þe glorious abundans of Salomon & all hys in mundane treasures, to whome it is gyuen not only to glory with worldly goodes, but also wyth the incomparable treasures of the spyrite. So that our condition at this present doth not a lytle exceede & passe the state of those Israelites, which lyued so gloriously vnder the empyre and dominion of Salomon



Salomon. Certes as concernynge  
my selfe, let God be but a lytle mer-  
cifull vnto me, yf I had not rather  
chose to lyue vnder this our moost  
Chrysten kynge withe that lytle no-  
thinge that I haue, & to enioye the  
benefyte of Goddes worde, than to  
lyue vnder Salomō, if he were now  
alyue, & there to abunde with all af-  
fluence & plente of all worldly ryt-  
ches. I am sufficiētly rytch, so lōge  
as I haue y rytches of Gods word  
to me. And I doubte not, but that  
this opinion are so many as ten-  
der the glory of God & the helthe of  
theyr owne soules. Nowe seynge y  
this incōparable treasure & inesti-  
mable benefite of Gods word, is so  
pounteously gyuen vnto vs, let vs  
all togyther consent w one mynde  
to cōserue & mayntayne this mooste  
precious Jewel, that we lose it not  
hereafter thōrowe our owne negli-  
gence. Let vs not hynder the that



go about to repara & byld agein the  
Tēple of our LORD god, but rather  
praye for thē, that they maye haue  
prosperous successe, & bynge their  
labours to a fortunate end. Yea let  
vs euery one helpe to y<sup>e</sup> edificacion  
& byldyng of gods house. If we can  
not make the waulles, yet lette vs  
fetche morter & stones to the Ma-  
sons for to make it w. Let vs fur-  
ther the buyldyng so muche as we  
maye, and not hynder it by ony me-  
anes, vnlesse we be cursed of God.  
Let vs cast our mony togyther eu-  
ery man for hys porcion to the ma-  
kinge of this glorious temple, that  
the name of God may be prayled in  
it of the faythfull for euermore. Yf  
we be not able with the rytche man  
to cast great abundans of goodes in  
to the treasure house, yet let vs w<sup>h</sup>  
the poore widowe of the Gospell at  
the leest gyue two minutes, & God  
wyl surely approue & accepte our  
good

Luke. xli.

good wyll. Only let vs not hynder  
the workemanship of it, but further  
it to the uttermoost of oure power,  
so shall the blessing of God be among  
vs, & we shall dwell safely in his ho- *Estate. xii.*  
ly mountayne, & the earth shall be  
replenished with the knowledge of  
the LORD, euē as the water of the  
sea that ouerfloweth the lande.

And although there maye be in-  
uented diuers wayes to reedifie &  
bylde agayne this house of y<sup>e</sup> LORD,  
yet me thynke to speake generally,  
the nexte & moost redy waye to fur-  
ther it, & to brynge it vnto a good  
ende, is to lyue vertuously, & euery  
man studiously to do that vnto the  
which God hath called hym. *For w<sup>ch</sup> 1. Cor. vi.*  
Without doubt this oure dissolute & re-  
misse mannere of lyuynge hath hy-  
therto very much hyndred the byl-  
dynge of Gods temple, I wyll not  
saye, that it hath driuen awaye ma-  
ny, which woulde haue ben strennu  
B.ij. ous



ous and valeante labourers in the  
worke of the LORDE, if our fluggish-  
nes had not perswaded the contra-  
ry. In cōsideraciō wherof, althoghe  
I am no fytt person to be a worke  
man in this behalfe, yet verely I de-  
syre with all my herte that this byl-  
dyng of the LORDES Temple may  
go forward, & I wythe to the labou-  
rers therof all prosperous & fortu-  
nate thynges, that they may bring  
theyr worke vnto a glorious & ioye  
full ende. And although I can not  
greatly further theyr godly labou-  
res, yet wyll I not hynder thē, but  
helpe them to the vttermoste of my  
possibilitie in al thynges. Let other  
bydyng Cedar trees, syluer, Golde,  
Pearle & precious stones vnto the  
byldyng & garnyschyng of this tē-  
ple, I wyll agayne for my part ga-  
ther stones, fetch the tymbre, and  
make the mortar or do suche smale  
thynges, as my lytle strēgthes shall

be



be able to beare and suffer.

And that all men maye haue an  
experimēt of my good wyll toward  
the byldynge of this temple, behold  
at this tyme I byrynge forth a nose  
gape for to adourne & garnyshe the  
Temple w<sup>th</sup> all, haupng in it. v. flou  
res, yea & those not such as wyl wy  
ther awaye at þe heate of tye Sōne  
but rather such as the beauty wher  
of wyl neuer decaye, nor be obscu  
red w<sup>th</sup> the scarce asperite of onye  
tempest. The fyrst floure is called,  
vnfayned Humilite. The seconde,  
pure innocency, The thyrd, Fayth  
ful obedience. The fourth, Redy as  
sistence. The fyfte, Chryste n Char  
ite. These be such floures, as who so  
euer smelleth well vnto them, and  
replenysmeth his senses w<sup>th</sup> þe odori  
ferous sauoures of them, surely he  
shal ryght sone perceaue, that there  
can no floures be gathered, & shall  
make moze vnto the adournemente

B.iii. of

Eccle. xiiii.

Esaie. xl.

i. Pet. i.

Job. v.

Jacob. i.

1

2

3

4

5

of Gods Temple, than these afore-  
sayd. For of the fyrst he shall smell þe  
ryght knowlege of hymselfe, which  
after the censure of all learned mē  
is the begynnynge of all wysdome,  
& learnē to be humble, meke, & lowe-  
ly, without the which how can any  
man fortunately aspire & come vnto  
any progresse or furtherance in  
vertues. Of the seconde, he shall sa-  
uour howe he ought to behaue him-  
selfe vnto God, that he maye walke  
innocently, as it becommeth hym.  
Of the thyrde he shall learne true o-  
bedience towarde his Prynce. Of  
the fourth, he shall smell, what hys  
duety is towarde his christen bro-  
ther. Of þe fyft, how al these thynges  
ought to be done. Cā any thyng be  
foud more precious for the garnys-  
shyng of gods Tēple, thā thys nose  
gay which brygeth to al þe faythful  
such delectable, swete, mellifluous,  
& cōfortable sauours? Who so smel-  
leth



well on this Nosegay, shall neyther  
offende hym selfe, nor God, nor the  
Kynge's grace, nor yet his neyghe-  
boure, but shall worke all thynges  
according to the wyll and pleasure  
both of God & mā. Merely I would  
wysh it not only to be borne in the  
handes or bosoms of all chrysten mē  
but also to be prynted and fast roo-  
ted in theyr hertes, so myghte they  
be sure to lyue in this worlde a qui-  
et godly lyfe, & after the departure  
to enioye that gloze, whiche is im-  
mortall. God graunt it maye come  
to passe.

This my Nosegay gathered of  
me in the space of thre dayes at such  
houres, as I coulde conuenientlye  
suffurate & steale awaye from þe in-  
stitution & teachynge of my Schol-  
lers, I nowe offer and dedicate to  
youre ryghte woꝛthyfull mayster-  
shyp, as a testimony & memorial of  
my right hartly good wyll towarde  
B.iii. you



you, moost instantly desyringe you  
to accepte it with such good mynd,  
as you are alwayes accustomed of  
your naturall humanite and gētle-  
nes to receaue the gyftes & presen-  
tes of them which desyre frendly &  
wysly well vnto you. The gyfte is  
lytle I confesse, & vnwoorthy youre  
boūteous liberalite shewed toward  
me at all tymes. No meruayle. For  
what shoulde an herbe byrnyng forth  
but floures, pleasur for the tyme,  
but sone peryschyng? Yet your Ba-  
sille at this time hath brought forth  
to you such floures, as heuē & earth  
shal sone perysch, thā ē leest lease of  
thē shal so much as oce wither awai-  
or loose the beaty therof. Wherof I  
do not doubte, but that this my ly-  
tyll gyfte shal be acceptable vnto  
you, if not for the prync of it, yet for  
the longe continuance of ē same,  
and so muche the more bycause at  
this tyme, you are partely occupi-  
ed in

ed in the adournynge and garnys-  
shynge of that your new garden w<sup>th</sup>  
moost swete herbes & pleasant flou-  
res. So that y<sup>e</sup> herbes of that your  
garden, & the floures of youre Ba-  
sille put togyther, wyll vndoubted-  
ly make goodly and swete saucurs,  
the one for the body, the other both  
for body & soule, which thinge that  
LORDE rayght graunt, from whom *Jacob. f.*  
descendeth euery good and perfecte  
gyfte.

God preserue youre good ma-  
sterwyp longe in helth, with  
the right wo:shypfull &  
vertuous Gētyl wo-  
man your wyfe,  
and al your fa-  
milye. So  
be it.

# The Roscgaye,

Philemon, Eusebius, Theophyle,  
& Christopher talke togyther.

Philemon.



Here wanteth not  
at this presente tyme,  
which not only the sel-  
ues are but litle studi-  
ous, bigilant and labo-  
rous for the prosperous propaga-  
on & settinge forth of diuine littera-  
ture & godly knowlege, wherby the  
faythfull are inserted, planted & en-  
grafted in our LORDE & Sauoure  
Christ Iesus, but they also bitupe-  
rate & discōmend y<sup>e</sup> serious & payne-  
ful endeouours of other, which w<sup>d</sup> al-  
mayne labour to dilate & enlarge y<sup>e</sup>  
kingedome of God, & the glozy ther-  
of, yea and that not without great  
daunger of they<sup>r</sup> helthe, as I maye  
adde nothyng hereto. With what  
spirite



spirite such personnes be inflated &  
puffed vp, I wyll not here define.  
But certes they very much aberre  
dissent & are estraunged from my se  
tence, iudgement & perswasio. For  
I desyre & wysh wyth all my herte,  
that all menne lyuinge were in the  
bowelles of Christ, & that the word *Colos. iii.*  
of Christ myght opulently, rythly  
& abundantly dwell in them withe  
all wisdom, & knoweledge, be they  
Turkes, Jewes, Saracenes, or  
anye other, seynge that there is one *Roma. c.*  
LORDE of all, sufficiently ryche for *Joan. iiii.*  
so many as call on him in spiryte &  
verite. We rede that Moyses desired  
so greatly the health & saluacio euē  
of the grosse Idolaters the Jewes,  
that he esteemed his owne wealth & *Exo. xxxii.*  
flauoure of no price withoute theyr  
health & prosperite, yea he wysshed  
to be blotted out of the booke of lyfe,  
if the people of Israel were not also  
saued with hym. O seruent charite  
and

Mat. xxiii.  
Luke. xiii.

Luke. xix.

Mat. xxvii.  
Luke. xxiii.

Rom. ix.

& burnynge loue. Howe many wayes sought our moost gētle sauoure Chriſte alſo to brynge his enemies to repētaunce? Would not he haue gathered them together, as a henne doth her chyckēs, & yet they would not? Dyd not he deploze & lamente euē with profuſe & moost large teares theyr obſtinate blyndenes and blynd obſtinacy, whā he tofore ſaw the perelles imminent & that were redy to faule vpon them? Dyd not he praye for them, euen whan they had hanged hym on the croſſe? Dyd not he ſuffer his moost blyſſed body to be brokē, and his moost precious bloud to be ſhed for theyr redēpciō, If they would conuerſe & amende, yea & at the laſt gyue his owne lyfe for theyr ſaluacion? O loue incōparable. O charite without meaſure. What nede I rehearſe S. Paule, which ſo intierly thyrſted the helth of his kynneſmen the Iſraelites, that



that for theyr saluacion he wylshed  
not only to be secluded & banysched  
but also vtterly accursed fro christ.  
He rather desyred hys selfe to be depri  
ued of eternal saluaciō, thā that so  
many should be cōiect & cast into e  
uerlasting dānaciō. O true Apostle  
O spectacle moost worthy to be loo  
ked on of all Prelates, Bishoppes  
& Curates. Here se we, howe seruēt  
our desyre shoulde be towarde y sa  
uynge helth of our christē brothers.  
Merely we oughte not to seake all  
meanes possible for to brynge them  
vnto consummate, absolute & per  
fecte knoweledge of Christes moost  
wholesome doctryne, but also euen  
to gyue oure lyues to brynge them  
vnto Christ, as S. John sayth. By 1. Ioan. iiii.  
this we haue knowne loue, bycause  
he hath gyuen his lyfe for vs, & we  
are bounde agen to gyue our lyues  
for the brothers. Therfore neygh  
bours accor dyng to the commaun  
dement

Luke. xix.

ii. Pet. i.

The Banckette.

Colos. iii.

dement of that moost noble māne  
which sayd, laboure vntyll I come,  
for the right herty zeale that I bare  
toward your soules, I thyncke it  
my bounden dutye, so longe as we  
dwell together to talke with you of  
the worde of lyfe, whiche is able to  
saue your soules.

We know that at Christmasse last  
paste, I made you a Bancket, when  
in I proponed & set before you four  
dysches. The fyrste contayned into  
what great misery we were cast by  
Adam. The seconde, howe we were  
freely saued by the mercy of God &  
Father throughte Iesus Christe. In  
your thyrde dysch, I declared howe  
we mighte obtayne & come by this  
vnameasurable boistie & great good  
nes of god. In the fourth I shewed  
you, what is your duety, after we  
haue receyued these inestimable be  
nefitis of God the father throughte  
Christ Iesus, verely to put of oures  
olde



ne conuersacion, to become new me. *Eph. 4.*  
ne to be plenteous in good workes, to *Rom. 13.*  
are ye vnto synne, to lyue vnto rygh-  
eousnes, & dayly more and more to  
weare grande & auncient in Christ,  
that at the laste we maye attayne  
to come vnto the very perfeccion of  
christianite. These thinges ye haue  
not forgotten, I am sure neyghe-  
therours. *Euse.* God forbid brother Phi-  
lip mon, y we shoulde be negligent in  
to these thynges that pertayne vnto  
the helthe of our soules. So might  
we be worthely sene to be moost enne-  
d of oure owne saluacion. *Phile.* The pota-  
cion.  
In reioyse very muche at it. *Moreo-*  
uer syng that tyme, ye knowe that  
this of many wekes paste I made you  
god Potacion for Lent, wherin I set  
before you manye godlye thynges  
moost worthy to be knowne concer-  
ning that tyme of lent. Of the holy  
sacrament of Penance & the par-  
tures therof I talked much with you  
I taught

I taught you also howe ye should  
faste accordyng to the wyll of God  
I also openned vnto you the myste-  
ries & significacions of certayne  
Ceremonies bled in the Tēples for  
the tyme of Lent. Last of all I de-  
clared vnto you, howe ye should  
prepare your selues worthely to re-  
ceiue at y<sup>e</sup> tyme of Easter y<sup>e</sup> most bly-  
sed sacramēt of the Altare. Al these  
thynges haue I taught you, yea  
that not in bayne, as your quotidie  
ane fruytes do manifestlye shewe.  
For ye seme vnto me dayely more  
more to expresse manners worthe  
your profession, so that I perceaue  
the word of God is not sent to you  
in bayne, but that it brygeth forth  
much fruyte in you vnto the glory  
of God, the conforte of the faythful  
& the saluaciō of your owne soules.  
If all men vnto they<sup>r</sup> vttermooste  
possibilitie wold likewise endeuour  
themselues to bryng forth fruytes  
acco?

Esay. lx.



accoꝝdyng to theyꝝ knowledg, be  
rely it shoulde be an occasion that þ  
Gospell of Christ shoulde excite and  
stozz bp meruaylous loues, so that  
it shoulde haue in short space mo frē  
des & fewer enemies, yea and they  
þ studie to haue Christes doctryne  
both truely knowne & earnestly fol  
lowed, shoulde also no moze be blas  
phemed, detracted, rayled bpō and  
yll spoken of, but rather animated  
& encouraged to proceade i: theyꝝ  
mooste godly and vertuous enter  
pryses.

Nowe neyghbours seynge that  
hyther to ye haue ben no forgetful  
hearers, but obsequious followers  
and diligente doers of the thynges  
taught you, I thought it not vn  
fyttyng to caull you once agen vn  
to me, and accoꝝdyng to the tyme  
of the yere to gyue you a Nosegay a nosegaye,  
full of moost redolēt & odoriferous  
floures, which maye both expell all

A. j. perni

pernicious & hurtfull saouours, &  
also conserue & kepe your incolumi-  
te & valeaunce both of body & mynde.

Theo. Nothyng can be gyuen to vs  
more grate, acceptable & pleasaunt,  
than this your gyfte nowe promi-  
sed, neyther can any thyng at this  
present beatify vs on suche sorte.

Chri. No verely, this is wout dout.

Phil. I shall be the gladder to iparte  
it to you. But neyghbours knowe  
this one thyng, that euen as your  
Banket & Potaciō were not made  
of corruptible meate, but of suche  
as permayneth, continueth & aby-  
deth vnto eternall lyfe, so lykwylse  
thys youre Nosegaye shall not be  
made of suche Herbes, as the flou-  
res wherof, wyl wyther awaye &  
dye by with the heate of the sonne  
but puissantly abyde for euer and  
euer so valeaunt, that no heate, no  
tempest, no troublous wether, shal  
maye be able at any tyme to obfus-  
citare



citatie or blemish the native beautie thereof. For oute of the diuine scriptures shall your Rosegaye be selected, & it shall containe in it fīue floures. But nowe wyll I declare vnto you, what the names of y<sup>e</sup> floures, and of what vertue, efficacye, strength and power they be. Use. I praye you lette vs heare. Phil. Your first floure is called, Vnsayned humili-  
re. & it is good to expell al arrogan-  
cy, pryde, haughtynes and elacion of mynde. It is of all vertues easelye  
the Base & foundament, & without  
the which none consisteth in theyr  
germayne & naturall place. Your  
seconde floure shalbe, Pure Innocency.  
beyng profitable to make you for  
to behaue youre selues deuoutly &  
vertuously toward God, working  
that thinge that shalbe acceptable  
& thanckefull in his syght, that ye  
maye walke innocently, before him  
all the dayes of youre lyfe. Your

The names  
of the flou-  
res containe  
ned in the  
Rosegaye, &  
the vertue of  
them.

Luke. i.

A. ii. thynde

**Phl. ii.**

**Rom. xiii.**

**1 Tim. i.**

thynde floure is called, Faythfull Obedience. & shal aspire and breath vnto you suche redolent & swete odoure that ye shal therby receaue strength & knowledge to do your duty vnto our moost victorious & moost vertuous Prince withe all submission & lowlynes of herte. Your fourth floure is named, Redy assistance, and it auaylethe very muche to teache you, how ye ought to behaue your selues towarde youre chrissten brothers, that that affecte maye be in you, that was i Christ Iesus. Your fyft floure, which is the laste, is called Christen Charite, & it is of so great strength & vertue, that without it al the other be not much approued nor allowed before God. For it is the perfecte fulfylling of the lawe, and the ende of the precepte, as the Apostle writeth. Of these fyue floures shall youre Nosegaye be made, whiche I desyre you, that ye will  
not



not disdayne to fully to accepte &  
frendely receaue at my hande, as þ  
gyfte of hym, which moost intierly  
wylshethe well vnto you. Theo. We  
ware more than twyse ingrate, yf  
we woulde not thankefully, yea &  
w enbrasing armes receaue þ, which  
is cōducible & profitable to so many  
necessarype causes, and matters of  
graue importans. Chri. Who hath  
euer had so precious a nosegay, as  
this shall be, which shall teach vs to  
be humble, lowly, gentle, meke, and  
replete with all submission, whiche  
also shall aspire and breath vnto vs  
suche saouours, as wherby we shall  
maye learne to do our duties both  
toward God, our kynge, & our chri  
sten brothers, which thyng is the  
very whole summe of all christiani  
te. Who so euer shall haue this nose  
gay continually in his hande, and  
smell well of it, he maye be sure to  
be preserued frō all pestiferous ay

A.iii. res

res, so þ he shall neyther offend god,  
nor his Prince, nor yet his neygh-  
bour, but worke all thynges accor-  
dyng to Gods moost holy plesure.  
Phil. Well, I praye you be diligent.  
For nowe I entende to gather eue-  
ry floure of your Mosegay in order  
& to delyuer them vnto you. Euse. I  
praye you let it so be.

## **T**he fyrste Floure / called / vnsayned Humilite.

*Philemon.*

*1. Pet. 5.*

**Y**oure fyrste floure is plucked  
out of the fyrste Epistle of S.  
Peter, & it is this, Haue Humilite and  
loulynes of mynde engrafted in you. For God  
resisteth the proude, but to the humble he gy-  
ueth grace. Theo. This is a godly sweete  
floure, & garnyssethe the lyfe of a  
christen man very muche. Phil. The  
holy Apostle S. Peter i this place  
exorteth all christen mē vnto humi-  
lite



lite & lowlynnes of mynde. And this  
is your flour that I call, Vnfayned hu  
militie., even that lowelynnes whiche  
procedeth from a pure mynde with  
out ony Hypocrisie or doublenes.

Pryde is a  
heade spring  
of all euill.

And i gyuig vs exhortacion to en  
brase humplyte, he also absterreth  
& frayethe vs from all arrogancy,  
pride, & elaciō of mid, which is y<sup>e</sup> hed  
sprynge of all euil, & he sheweth the  
cause why we ought to enbalse Hu  
militie, and relecte pryde. For God,  
sayth he, resisteth the proud, but to  
the humble he gyueth grace. I shal  
make this more euident anone by  
examples and Histories of the holy  
Scriptures. Chri. But I pray you  
before ye procede in this matter de  
clare vnto vs, what Humilitie is.  
Phile. Humilitie, after the mynde of  
S. Bernarde, is a vertue, wherby  
euery one brought into the knowe  
ledge of hymselfe, wareth byle and  
lothesome to hymselfe. Euse. He that

What humi  
lite is.

De grad.  
humilit.

C.iiiij. on



Why so  
much pryde  
reygneth  
now a day-  
es.

Esa. xliii.

1. Cor. xiii.  
Jacob. i.

on this wyse is humble, can not no  
ryth ony pryde in his herte. *Phil.* Ye  
saye trueth. *Theo.* I meruayle than  
how it cometh to passe, & so muche  
pryde reygneeth now a dayes amōg  
vs. *Phil.* Merely bycause the people  
are not brought to & true knowle  
ge of thē selues. If they were, they  
would not stōd so much i theyr own  
cōceate as they do, but rather be hu  
ble, lowly, gentle, & meke toward al  
men, euen the moost simple & inferi  
our. But in as much as this knowe  
ledge wanteth, therfore are they in  
flated & puffed vp withe pryde lyke  
vnto Lucifer, which so exalted him  
selfe, that he would haue bene lyke  
vnto the moost hygh God: The mā  
of honour is proude of his promo  
cion, the rytych nian of his rytches,  
the stronge man of his strengthe, &  
learned man of his learnynge, the  
beautiful of theyr beauty. &c. This  
cometh to passe, bycause they know  
not

not, what they are of them selues, & that all that they haue is the gyfte of God, as S. Paule & James testify. Chri. I praye you declare to vs, by what meanes we maye obtayne this celestiaall gyfte of humillite.

Phil. That ye maye haue the more courage to desyre this moost precious vertue, & to practyse it in your lyuynge, I wyl fyrst declare to you the excellency of it, and shew what great profyt ensueth of it, & afterwarde declare to you, by what meanes ye maye come by it. Euse. Let it be so, Phil. The scripture sheweth vnto whan Adam & Eue had transgressed the commaundement of God in Paradyse thowowe the subtyl per-  
swasion of Satan, & perceaued themselves naked, they ranne away from the face of God & hyd themselves, that they myghte not be sene. Euse. We remeber this well. Phil. Behold nowe the Humilite of God, conioyned

Gen. iij.

Beholde  
what synne  
doth.

The good-  
nes of God  
toward mā.

Note wel.

ned with bnumesurable mercye. He  
beyng God & such a LORDE, as at  
presence of whome al thynges both  
in heauen, earth & hell trēble, shake  
& do reuerence, hūbly & lowly came  
& sought thē bp, sayeng, where art  
thou Adā? And not onlpe this, but  
whan they were ashamed of theyr  
nakednes, he made them garmen-  
tes of skynnes, & put them on them  
to couer theyr filthynes. Must not  
Humilite now be a vertue of won-  
derfull excellency, seyng that God  
hymselfe dyd fyrst of al practyse it?  
Who dare boſte hym selfe to be the  
sonne of this celeſtiall father. & yet  
not endewedde with the Humilite?  
GOD myghte haue suffered them  
to haue perishedde, or elles taken  
vengeaunce on them streyght way-  
es accordyng to theyr desertes but  
he woulde not, but rather gentyl-  
ly and lowly sought them bp, appe-  
lled them, & by this meanes pre-  
serued



serued them. O example worthy to  
be followed of all the saythfull.

Moreouer what Humilite and  
lowlynes was ther also i his derely  
beloued sone our lord & sauour Je  
sus Christ: Who is able to expresse  
his humilite, lowlynes & mekenes?  
It is not without a cause sayde of  
hym, learne of me, for I am meke &  
lowly in herte. For what doth hys  
whole lyfe shew but humilite: Was  
he not bozne of a pooze mayde, euen  
that blyssed virgyne Marye? Dyd  
he not suffer his moost precious bo-  
dy to be wrapped i byle and simple  
cloutes? Dydde he disdayne to be  
bozne in a stable, & to lye in a man-  
ger among brute bestes? Was not  
he subiecte & obedient to Joseph &  
Mary his mother? Was not he cir-  
cumsyded and baptized for our sake?  
Was not he so pooze, that he hadde  
not where to reste his heade? Dyd  
not he kepe company wyth Publi-  
cans,

Matt. xi.

Esay. ix.

Matt. i.

Luke. i. ii.

Esay. i.

Luke. ii.

Matt. viii.

Luke. ix.

Matt. ix.

Mathe. ii.

Luke. v.      cans, synners and harlottes, that  
 Math. viii. he myghte brynge them to grace?  
 Mark. i.      whome other so greatly dyd abhor-  
 Luke. v.      re? Dyd not he touche the Lepers,  
 Math. xiii. whome other would scasely vouch-  
 Math. ix.      safe once to looke bpō? Dyd not he  
 Mark. v.      frequent and vse the companie of  
 Math. xv.      al diseased, that he might heale the?  
 Math. xxi      Dyd not he go, whyrther so euer he  
 Marke. xi.      was desyred? Dyd not he graunt p-  
 Luke. xix.      petitions of the faythful? Dyd not  
 Ioan. xiii.      he come rydynge mekely into Jeru-  
 Phil. ii.      salem vpon an Ass withoute ony  
 Mat. xviii.      pompe or pryde? Dyd not he washe  
 Mark. xv.      his Disciples feete? Dyd not he be-  
                  yng in the shape of God and equall  
                  with God make hym selfe of no re-  
                  putacion, & toke vpon hym p shape  
                  of a seruaunt, became lyke another  
                  man, & was founde in his apparell  
                  as a manne? Dyd not he so humble  
                  hymselfe, that he became obediēte  
                  vnto the deathe, euen the deathe  
                  of the Crosse? Dyd not he suffer hys  
                  moost



moost spytefull enemies to renne & Mat. 26.  
 teare his moost blyssed body so cru. Luk. 22.  
 elly, so vnmmercifully, so without al Joan. 19.  
 pytie, that they also dyd shedde the  
 moost precious bloud of his herte?  
 O vnspeakable humilite. O lowly  
 nes rather to be wondred at, than  
 able of ony man to be followed. Nei  
 ther wanteth this humilite in hym  
 at this present. Is he not euē nows Roma. 8.  
 also content, althoughe glorified, & heb. 7.  
 receaued i to y moost blyssed throne 1. Tim. 3.  
 of hys celestiaall father, to become 1. Joan. 1.  
 our intercessoure, mediatour & ad- Joan. 1.  
 uocate? At the daye of iudgemente Mat. 25.  
 also is not he contente to come and Actum. 1.  
 featche vnto glory both the bodyes 1. Thes. 4.  
 & soules of so many as i this world  
 haue vnsaynedly beleued in hym, &  
 audiously wrought his diuine wyl?  
 Chri. All these thinges are true that  
 ye haue spokē. Phil. Were it not thā  
 a thyng of much absurdite & very  
 vnsyttynge for vs, whiche professe  
 this

1. Joan. ii.

Joan. xiii.

Actum. ii.

this our LORDE Christ to be moost  
alienated & estraunged from that  
vertue, which he in his quotidian  
conuersacion moost principally ex  
ercised: Theo Vies berelye. For S  
Johā saythe, he that sayth, that he  
abydeth in Christ, ought to walke,  
euē as he hath walked. Euse. Trueth  
it is, and Christ hymselfe saythe, I  
haue gyuē you an example, that as  
I haue done to you, so ye lykewys  
shoulde do. Phil. Ryght well neygh  
bours. Looke ye do nowe therfore  
acco:dyng to your knoweledge.

Furthermore what Humilite  
was this in y<sup>e</sup> holy Ghoste, to come  
downe so manifestly vpon the Apo  
stles of Christ at the feast of Pente  
choste: to replenysh them with all  
gyftes of grace & to enspire ito the  
the knowledge of so many tonges:  
was not this a wonderful token of  
Humilite? Doth not that moost ho  
ly spirite, euē at this daye vouch

safe



safe also to dwell in the hartes of þ  
aythfull, as S. Paule witnesseth 1. Cor. iii.  
Do not ye knowe, sayth he, that ye 11. Cor. vi.  
are the Tēple of God, & the spiryte  
of God dwelleth in you? Agayne do  
ye not knowe that youre members  
are the Temple of the holy Ghoste,  
whiche is in you, whome ye haue of  
God, and ye are not of your selues?  
Seynge than that this vertue Hu  
milite was fyrst bled & practised of  
God, & so styl remayneth, howe can  
it otherwise thā be a thige of great  
excellency? Ense it is trueth. **GG**  
graunt vs to remember these thi  
nges, that we maye not only professe  
God by mouthe, but also lyuely ex  
pesse hym in our actes & dayly con  
uersacion. Phil. Well as concernyng  
the vertue & strength of this youre  
loue, called, *vnfayned humilite*, it shal  
appeare euidently vnto you by de  
claring what great profyt ensueth  
therof. Chri. This thyng is very ne  
cessary

The vertue  
& strength of  
humilitie.

cessary to be knowne. Let vs the  
fore heare it, I praye you. Phil. Hu  
militie maketh vs to be humble and  
lowly both i herte & body. It expe  
lethe the fowle vice of pryde, & cau  
seth that Philantia, that is to say  
the loue of our selues or the stōdin  
in our owne conceate, reygneeth ne  
in vs. It maketh vs to abstaine fro  
dissolute laughing. It causeth that  
we speke nothyng vnadvisedly. It  
prouoketh vs to graūt that we are  
more vile than any other, & vnwo  
thy or vnprofitable vnto any goo  
thyng. It maketh vs lytll to  
steem our selues, & all our enterp  
ses, & hyghly to auance & set forth  
other. It maketh vs not to haue  
any delectacion to fulfyll our owne  
wyll. It gyuethe vs an occasion  
feare God, and to endeuour our  
ues to do that, which he requirerh  
of vs. It causeth vs to be obedient  
to our superiours, & to gyue the



all reuerence & honour. It maketh  
vs patiently to sustayne all iniuri-  
es & wronges, that are done vnto  
vs. It engrafteth in vs all kynde of  
vertues. So that it maye ryghte  
well be named, the mother & nurse  
of al goodnes & honeste. Moreouer  
Humilite bringethe the grace & fa-  
uour of God to vs, as ye hearde be-  
fore of S. Peter, which sayth, God i. Petre. ii.  
resisteth the proude, but to the hū-  
ble he gyuethe grace. It causeth e  
God hath a respecte vnto vs, as he  
sayth by the Prophet, vnto whome Esai. lvi.  
shall I looke, but to the hūble & bro-  
ken in spirite, & vnto hym that sea-  
reth my wordes. It maketh that  
God heareth our prayers, as the  
Psalmograph sayth, God doth be- Psal. cxl.  
holde the supplications of the hum-  
ble, and he hath not despised theyr  
prayers. Also the wise mā, the pray Eccle. xxxv.  
er of hym that humbleth himselfe,  
shall pearse the cloudes. It causeth  
D. i. vs



Luke. i.

vs to be exalted, as the moost blyssed virgin syngeth, He hath putte downe the mighty fro theyr seate, & exalted the humble. And Christe

Luke. xiii.

sayth: euery one that exalteth himselfe, shall be made low. And he that humbleth hymselfe, shall be exalted

1. Pet. v.

S, Peter also sayth, humble youre selues before God, that he maye ex-

Mat. xviii.

alte you. To be shorte, it bryngethe vs vnto the kyngedome of heauen.

Marke. x.

Luke. xiii.

For Christ sayth: Excepte ye turne & become as litle chyldre ye shall not enter into the kyngedome of heauen, who so euer therfore shall humble hymselfe, as this lytyl chyld, he is greatest in the kyngdome of heauen.

Chri. This vndoubtedly is an excellent vertue, and a floure of muche strength, & bryngethe to them that haue it, manye goodly pleasures & godly comodities. *phil.* Agen marke

Gen. iiii.

I praye you, what made the oblacion of Abel to be so acceptable in the sight

feight of God, but Humilite? Agene,  
what was the cause, that y<sup>e</sup> Sacri-  
fice of Cain was abhorred of God,  
but his arrogante & proude herte,  
stuffed full of rancour & malice to-  
warde his brother? What was the  
occasiō that Nohe wyth fewe other Gen. viii.  
were saued from drowenyng, but  
that they were humble in herte and  
feared god? Agayne, what was the  
cause, that all the whole worlde be- i. Petre. ii.  
sydes thē were drowned, but they?  
pryde & voluptuous manner of ly- Gen. xii. xv  
uynge? what prouoked God so ofte xvii xviii  
to walke with Abrahā, but his Hu-  
milite & lowlynnes of mynde? What  
moued God to saue Lothe and cer-  
tayne other for hys sake from that Gen. ix  
most greuous & terrible plague, that ii. Pet. ii.  
fell on Sodome & Gomorre, but y<sup>e</sup>  
Humilite of him, conioyned with a  
reuerent feare toward god? Agene,  
what caused God to take vengeāce  
D. ii. on



on the Sodomites and to consume  
them with fyre & byrmstone fro hea  
uen, but only they? pryde coupled  
wyth all kynd of voluptuous, beast  
lyke, yea bnnaturall pleasure:

Gene. xxi.

What preserved Abraham fromne  
sleaynge his Sonne Isaac, but his  
humble & obedient herte, redy to ac  
complysh the wyll of God in al thin  
ges? What made Abraham, Isaac,  
Jacob, Joseph, with al the holy Pa  
triarches to be so getylly dealte w  
al & fauoured both of god & mā, but  
they? Humilite? What was y cause

i. Reg. xvi.

that Dauid was made of a Shep  
pard a kynge, but Humilite. Agen,

i. Reg. xv.

what abiected Saul fro his kinge  
dome, empire & dominiō, but his ar  
rogant & proude herte, cōioyned w  
disobedience towarde the commañ  
dement of God? What caused kinge

iii. Reg. xv.

iii. Reg. xxi.

Alsa, Josaphat, Ezechias, Josias to  
worke that which was good in the  
sight of God, but they? humilite, bi  
cause

cause they preferred þ wpll of God  
 before theyꝝ owne carnall iudgeme  
 tes? Agayne, what was the cause þ iiii. Re. xlii.  
 many kynges, as Roboam, Jerobo ix. ff.  
 am, Abia, Nadab, Achab Ochozias iiii. Reg. xxi.  
 Achaz, Manasses, Amō, Joiachim, Eccle. xlii.  
 Sedechias, Nabuchodonosor. &c. iii. Reg. xlii.  
 dyd þ which was euell before God, iii. Reg. xv.  
 but theyꝝ puffed vp hertes & proude iii. Reg. xvi.  
 myndes, castyng awaye all feare of iii. Reg. i.  
 God from theyꝝ eyes? What exal  
 ted the moost glorious virgin Ma  
 ry so hygh, that she became the mo  
 ther of Chyste, & was alone founde  
 worthy to beare the sonne of God,  
 but her humilite, as she herselfe wit  
 nessed: My soule magnifieth the  
 LORDE, sayth she. And my spirite,  
 hath reioysed in GOD my Sau  
 our. For he hath looked vpon þ Hu  
 milite of his hande mayd, beholde,  
 bycause of this all generations shal  
 call me blessed. Agayne, what dyd Esaie. xlii.  
 casse downe Lucifer from Heauen  
 D. lii. into



Mat. llii.

Jaco. ii.

Math. xi.

Luke. x.

Esa. xxi.

Abd. i.

Esa. xxxiii.

1. Cor. i.

into hell, from soye into payne, but  
pryde? What prouoked Christe to  
chose poore fischer mē & the vile peo-  
ple of this world to set forth the glo-  
ry of his father, but they? humili-  
te? How came it to passe, that those  
simple men, yea & euen the fooles of  
the worlde were replete with god-  
ly knowlege, & the proud Pharises  
the galant Bysshops, the huffe no-  
sed prestes, the lusty lawers, & law-  
sy Scribes, with all the glistering  
sorte of Hypocrites, whiche lyued  
at that tyme, coude not attayne  
vnto this science of the diuine mi-  
steries, whan not withestandynge  
they chalēged to them selues alone  
the knowlege of Gods lawe, and y  
true vnderstandynge of the same?  
Was not they? pryde & arrogancy  
the cause of this they? blyndenes?

Mark iiii. What is the cause in these our day-  
es, that the proude papisticall Ro-  
manistes can not perceyue y verite

of

of Gods worde, & here in England  
& suche other lyke places euen þe be-  
rye pooze & bale sorte of people are  
godly learned & espy the truethe of  
Gods wyl: Is not pryde cause of þe  
one, & Humilite occasiō of þe other?  
As I maye retorne vnto the holye  
Scriptures & make an ende, what Luk. xviii  
was the cause, that the Publicane  
went home more iustified than the  
Pharise, but that the one was hu-  
ble, & the other proud: If we marke  
diligently, we shall easely perceave  
þe all good thynges haue euer come  
to passe thoroowe Humilite, & that  
pryde hath alway ben þe original be-  
gynnyng of all wickednes & mys-  
chefe. *Euse.* Merelye this is easye to  
perceave. *Phil.* The excellency and  
vertue of this flour is so great, that  
it causethe *S. Austen* to crye oute Ser. de su-  
per.  
on this manner, O holye and wor-  
thyppfull Humilite, thou madest the  
sonne of God to come downe into  
D.iiii, the



the wombe of holy Marye the vir-  
gine. Thou madest hym to be inuol-  
ued & wrapped in vile cloutes, that  
he myght clothe vs wyth the orna-  
mentes of vertues. Thou dyddest  
circumcise hym in the flesh, that he  
shoulde circumsise vs in the mynde.  
Thou dydest scourge hym corporal-  
ly, that he myghte deliuer vs from  
the scourge of synne. Thou dyddest  
crowne hym with thornes, that he  
shoulde crowne vs with his eternal  
Koses. Thou madest hi to be sycke  
which was the Physicion of all mē,  
healyng all thynges with his word  
alone, that he myght heale thē that  
are sycke. Humilite, sayth Saynte  
Bernarde, is the stedfast foundacio  
of vertues, whiche if it be omitted  
& let passe, the cōgregacion & gathe-  
rynge togither of vertues, is none  
other thyng, than a very ruine or  
decay of them. For it debelleth and  
valeauntly ouercōmeth the enemy  
of all

De Consyd.  
lib. v.

Epist. ad Ro-  
mans.

of all grace, I meane pryde, whiche  
is the begynninge of all synne. S.  
Gregory sayth also, that Humilite <sup>Lib. xii.</sup>  
is the begynnyng of vertues in vs, <sup>Moral.</sup>  
& that they which know not Humi-  
lite, that is the mother of vertues,  
lose y<sup>e</sup> vse & profyt of theyr labour  
Agayne he sayth, he that gathereth <sup>Ibidem.</sup>  
together vertues without Humili-  
te, maye well be compared to hym,  
that bringeth dust into the wynde.  
Thus haue I declared vnto you y<sup>e</sup>  
excellency & great vertue of youre  
first floure, & what comodities en-  
sue of it. Chri. If these thynges here  
taught were knowne vnto al men,  
it woulde vndoubtedly encourage  
them to reiecte Pryde & embrace Hu-  
milite. Phil. Alas dere neyghbours,  
wherfore or wherof shoulde we be  
proude? Of oure wisdom or ryt-  
ches? Who amonge mortall menne <sup>iii. Reg. x.</sup>  
was euer able to copare with Sa-  
lomō eyther in wisdom or rytches  
Yet



iii. Reg. xi.

Yet for all that vnto what poynte  
came he? Dyd not he faull vnto all  
kynde of dissolute & voluptuous ly-  
uynge? Dyd he not forsake y<sup>e</sup> God  
of Israell, & fell vnto Idolatry? It  
is not withoute a cause sayde, Let  
not the ryche mā glory in his rit-  
ches, nor the wyse man in his wys-  
dome. For what are rytches & wys-  
dome, yf they be not godly & iustely  
vsed, but only instrumentes of ty-  
rāny & vnrightheousnes? The wyse  
man is indued wythe wyt for thys  
purpose, that with his wisdom he  
shoulde healte the simple & playne  
people, which want the perfecte ex-  
perience of thynges, or elles that  
haue no capacite to attayne vnto  
the knoweledge of suche trauaye-  
les, as are expediente for them, and  
not to deceaue them, to crafte with  
them, to poll & pyll them, & to make  
hauoke of them. The ritche man al-  
so hath rytches gyue vnto him vnto

Jer. xi.

Of rytches  
and wysdō  
Note.

at this ende, that he should y more  
rankely noyſſe the poluerre, and  
tribute them to the indigēt, and  
not that he shoulde hound them by  
incornerſ, glozy in them, boalt and  
take of them, and thynke hymſelfe  
better thā any other, bycause he ex  
celleth in that boundaunce of worldly  
goodes. Bothe rytches & wildome **Mark.**

increase dampnation to the posſeſ  
ſours of them, yf they be not bled,  
as God hath commaunded, that is,  
into the profyt of our neyghbour.  
What cause haue we than for to be  
proude of them? If we vse thiſ wel,  
we do but our duty, yf we do other  
wyſe, the greater is our damnaciō.

When, maye we be proud of our ho  
lynes and vertuous luyng? Who  
was more holpe thē Dauid? yet for

his holynes comytted he both  
manslaughter & whoredome. Chriſt  
willethe vs to recount oure selues  
unprofitable ſeruauntes, whan we  
haue **Luk. xvi.**



**Of worldly  
honour.  
Dant. liii.**

haue done all that euer we canne  
Shoulde we reioyse of worldly ho-  
nour, & be proud of that? Who may  
be compared to kynge Nabuchod-  
nosor, whose glory & renoume re-  
ched by euen vnto Heauen for the  
fame of it: was not he deiected and  
caste downe so lowe, that he beyng  
expulled from his empyre, became  
a brute beast, & dyd eate grasse  
the beastes of the felde? Rede the

**Of martial  
affaires.**

story. Maye we be proude of martial  
all affayres, as of stronge Castelle  
sure holdes, myghtye Bulwarkes  
greate Gunnes, warpe Spears  
swyfte arrowes, two edged swear-  
des, innumerable thousandes of be-  
leaste Souldiours? Howe vnapt  
these thinges are to haue any per-  
fecte assaunce or truste reposed in  
them, who so readeth the Historie  
of the holy Scripture, shall easely  
perceau. Let this one History of  
proud Tyrant Holofernes suffice

**Judith. xlii.**

of this present, which conquering  
all the world, was at the laste moost  
miserably slayne of a woman, & all  
his men put to flyght. A kynge shal  
not be saued, saythe Dauid, by hys  
owne great host, neyther shal a gy  
unt be holpen in the abundans of  
his owne strength. A horse is but a  
receauable thyng to saue a man, it  
is not by power of his strength, that  
he can deliuer hym. Beholde, the eies  
of the LORDE are vpon them that feare  
hym, & put theyr trust in his mercy  
merely excepte the LORDE byld the  
house, he laboureth in vayne that  
buildeth it. Excepte the LORDE kepe  
the citie, he watcheth in vayne that  
reppeth it. What shall we saye of the  
fauour of great men? May we glo  
rie, bolle, & be proud of that? Rede by  
the story of Amon, which was so hye  
in his kynges sauoure, that he mighte  
do what he lyst, kyll, saue, exalte, de  
scelle, lyfte vp, plucke downe, and  
as we

Psal. cxxii.

Psal. cxxvi.

Of the fa-  
uour of great  
menne.  
Gester. viii.



**Omniū  
rerū victi-  
tudo est.**

**Of sumptu-  
ous mansi-  
ons, & delica-  
te fare.**

**Note.**

**Of gorge-  
ous apparel  
& goodly beu-  
ty.**

as we saye commonlye, byrde be-  
res, & yet was not he shortly after  
caste oute of fauoure on suche sort  
that he was immediately hanged on  
ysame gallows, which he had new-  
ly prepared for another? Maye such  
tuous mansions and delicate fare  
cause vs to be proude? Na verely.  
For what other thyng is costly by  
dyinge, than a great heape of stones  
gathered togyther, pleasaunt for  
tyme, but shortly returnyng againe  
vnto duste? As for the moost deli-  
ous meates that can be gotten, af-  
ter they be once chawed & digested  
what is more vyle, more stynkyng  
more vnsauery, lesse pleasaunt to  
eyes, and more odious to the nose  
shall I speake of gorgeous apparel  
and goodly beuty? wherof so many  
nowe a dayes very vayne-ly and  
lesse folyschly boast and glory? Is  
thyng in them, wherfore we may  
lyft vp our bystles, & auance our

selu-

elues before other, euen the moost  
 vile & deformed: I praye you what  
 other thyng is gaye and gorgeous  
 rayment than a very instrumēt of  
 pryde, as a certen lerned mā sayth.  
 They were gyuen vs of God to co- **Lodouicus**  
 uer our fylthy nakednes, and we a- **viues.**  
 use them vnto pleasure & volupte  
 uousnes. O preposterous iudgemēt.  
 O extreme blyndnes. Glozy not in  
 thyne apparell at any tyme, saythe **Ecc. xi.**  
 the wyse mā. As for the vanite and  
 beautye, what nede I make many  
 wordes? It is more brittle thā glasse **Mark well**  
 more transitorye than the floure,  
 more inconstante than the wynde,  
 more bayne then the smoke, & more  
 lyttynge awaye then the tyme, to  
 conclude, it is as the Poetes cal it,  
*fragile bonum*, that is, a frayle good **1 lb. ii. de**  
 thyng. so that it is not wythout a **arte amād.**  
 cause sayde of Salomon, fauour is **Ps. xxxi.**  
 receyptful, & beautye is a bayne thig  
 owe doth one lytyll feuer, make y  
 sayest



In Introd.  
ad Sap.

Menander.

Of nobilitie  
and gentyl  
bloude.

Psal. xxi

woman of the worlde, the fowlest  
moost vnpleasunt in aspecte? And  
to saye the trueth, is beauty any o  
ther thyng, than as Lodowicus Viue  
sayth, as lytyll thynne skynne wel  
coloured. If the inwarde partes  
sayth he, coude be sene, howe great  
fylthynes would there appeare, eu  
in the moost beautifull person. Ne  
ther is the sayeste body in y<sup>e</sup> worlde  
any other thyng, than a donge hy  
couered with a clothe of whyte and  
purple coloure. For this cause the  
wyle men of y<sup>e</sup> Grekes were wont  
to call a fayre & beautifull woman  
Hyperiphainon cacion, that is, a pleasur  
or glysterynge euell. What shall  
saye vnto the Nobilite and gentyl  
bloude, as they call it? Maye this  
be an occasion of exaltynge our sel  
ues? Kyng Dauid sayth: what pro  
fyt is there in my bloud, seying I go  
downe vnto corrupcion? And the  
wyle man sayth, why arte y<sup>e</sup> proude  
O thou



O thou earthe & ashes: we are all **Eccle. i.**  
earth & ashes. We shall returne in **Gen. iii.**

to corruption, & be so consumed, as  
concernyng our bodies as though  
we had neuer ben. The Prophet al- **Esa. xl.**  
so sayth, all fleshe is grasse, & all his **Jacob. i.**  
glory is lyke a flour of the felde. O

**LORDE GOD**, what cause haue we  
howe to be proude of ony thyng in  
this worlde, seyng that all thynges  
are so bayne & transitory, nothing  
durable & perpetuall? Certes yf we **Of 8 gyf-**  
cōsider well the gyftes, wherwith **tes of god.**  
God hath indewed vs, what soeuer  
they be, pertaynyng epyther to the  
body or to the soule, we shall easely  
fynde that we haue no cause to be  
proude of them, but rather y more  
hūble, takyng euer thought, howe  
we maye spende well the talent com **Mat. xxi.**  
mytted vnto vs, vnlesse we be caste  
with that vnprofitable seruaunt of  
the Gospell into vtter darkenesse,  
where wepyng and gnashyng of  
teeth

6. Joan. 11.

te the shall be. The more that we do  
excell other in gyftes, the more dan-  
gerous is oure state, and the more  
diligence ought we to gyue for the  
ryght bestowynge of the. To whom  
much is gyue, much shall be requi-  
red of hym. Euse. O þe vanite of this  
world. O þe blid iugemētes of þe peo-  
ple, which so much glozy i bayn fra-  
ile & trālitozy thiges. Theo. It is no  
w out a cause sayde of s. Johñ, loue  
not the worlde, nor those thynges  
are in the world. If ony mā loueth  
the worlde, the loue of the father is  
not in hym. For all that is in the  
worlde, as the concupiscence of the  
flesch, and the luste of the eyes, & the  
the pryde of the lyfe, is not of the fa-  
ther, but it is of the worlde. And  
the worlde passeth away, and the con-  
cupiscēce therof. But he þe doth the  
wyll of God, abydeth for euermore.  
Chri. Nowe accordynge to your pray-  
myse, let vs heare I pray you, how



we may come by this vertue Humi-  
lite, that we may enioye the commo-  
dities therof enluing, & erchew the  
inconueniences that cyle of the cō-  
trary. Phil. I wpll do it, and that in  
fewe wordes.

First that ye maye vnfauredly  
haue Humilite engrafted in youre  
breaſtes, it is expedient that we cō-  
ſyder, what ye are of your ſelues.

As to wching your body, ye are mē.  
Nowe what other thyng is man cō-  
cernyng his body, but only, as S.  
Bernard ſayth, a ſtynkynge ſperme  
or ſeed, a ſacke of dunge, & the meat  
of wormes. Consider this depely in  
your ſelues, and it ſhall cauſe you  
to deleyght but lypyll in your body,  
be it neuer ſo ſtrōge, baleaſt, ſayre,  
goodly, pleaſant in aspecte. procere  
& taull. It is, ſayth S. Bernarde,  
nothyng but a ſtynchyng ſperme  
or ſeed, a ſacke of dunge, & the meat  
of wormes. What meane we than

A.ij. to be

How humi-  
lite maye be  
obtayned.

Ofs bodye

Libro de  
Mediat.  
What man  
is.



Gen. iii.

Mat. iii.

Mark. i.

Agaynst  
bayne and  
sumptuous  
apparell.

to be sumptuous in the adourning  
& garnysshyng of the body? God to  
couer our nakednes at the begyn-  
nyng gaue vs cotes of Lether. S.  
Johñ Baptiste also accordyng to  
the fyrst appoyntmēt of God, went  
clad in a Camels skinne with a gy-  
dle of lether about his loynes, But  
lether & cloth both cā not suffice vs  
at thys tyme, be it neuer so fyne &  
costious, excepte we adde therto al  
kyndes of sylkes & veluettes. But  
what do I speke of these thinges?  
Golde, Syluer, Pearle, precious  
stones, Duches & what not is now  
and dayes worne euen of inferiour  
persons, whan the poore members  
of Christ haue neyther wherwythe  
they may cloth themselves, nor yet  
conforte theyr hungry and thyrsty  
bodies. O lamentable case. And  
what shall I saye of the manifold &  
straunge fashions of the garmen-  
tes, that are vsed nowe a dayes? I  
thyncke

thlike Satan studieth not so much Mark 16  
to inuent newe fashyons to byng  
christen men into his snare, as the  
Caylours nowe a dayes are cōpel-  
led to excogitate, inuēt & ymagyne  
diuersities of fashyōs for apparel,  
that they maye satisfy the foolyshe  
desyre of certayne lyghte braynes &  
wylde Dtes, which are all together  
gyuen to newe fanglenes. O moost  
bayne vanite. Some tyme we fol-  
lowe the fashyō of the frenche mē.  
Another time we wil haue a tricke  
of the Spannyardes. Shortely at Noua pla-  
ter that begineth to ware nought, cent.  
we must therfore nowe haue y<sup>e</sup> Ita-  
lyon fashyon. Within fewe dayes  
after we are werpe of all the fashy-  
ons that are bled in Christendome,  
we wyll therfor, nowe & God wyll,  
practyse the manner of goynge a-  
mong the Turkes & Saracennes,  
would God that with the Turkes  
apparell, we ware not also ryghte

A.iii. Turkes



1. Tim. vi.

Note thys  
councell.

Turkes & Infidels four lyfe, cōuer  
saciō & māners. O y Englōd would  
once lerne to be alshamed of this va  
nite, & remember this saynge of the  
Apostle, hauinge meate & dzyneke,  
and wherwith we maye be cōtented  
let vs be cōtented. But surely this  
Hethenyshe & rayne garnysshyng of  
our body engraffeth high Pryde in  
vs, wherby it cōmeth to passe, that  
Humilite is clene exiled & putte to  
flyght. That ye may not be accom  
byed with this Pestilence, remem  
ber the vtilite of your body, marke  
what fruytes it bryngeth forth, cō  
syder y state of it, ponder frō whēce  
it came, whyther it shall, and what  
shall become of it. If ye do this, it  
shall moue you not to glory, nor to  
be proud of ony external thing, but  
gladly to embrace Humilite & low  
lynes of mynde.

Of y soule

Secondly cōsyder also what ye  
are of your selues cōcerninge your

inward man, I meane your soule. Roma. vi.  
Hathe not that thoroowe Adam, be Ephe. ii.  
foze it is regenerate by Christ, lost Joan. iii.  
the fauour of God: Is it not a fyze Gen. vi.  
brande of hell, bonde to eternal dā- ii. Loz. iiii.  
nacion, the chylde of wꝛath, all car-  
nall, bꝛeathynge wickednes, ymagi-  
nyng mischefe, bent vnto euell, and  
not able once foꝛ to thyncke a good  
thought?

Thyꝛdly after we be renewed by  
the mooste blyssed Sacramente of  
Baptisme & the holy Ghost, remem-  
ber howe sone ye loose agayne that  
benefites thoroow your owne sinne  
& wickednes, which befoze ye freely  
obtayned by Christ. This shall also  
moue you to cast awaye all pryde &  
to be humble, lowely & meke, in the  
lyght of God, euer lamētyng your  
misery, & flyenge continually vnto  
God with youre seruēt prayers foꝛ  
grace, mercy, fauour & remission of  
your synnes, vnlesse ye be dampned

Of synne  
after Bap-  
tisme

A. iiii. foꝛ



Of þ pay-  
nes of hel.

Of vertues  
& qualities.

1. Cor. iiii.

Note.

for your iniquitie accordig to your  
desertes. It shal also not a lytyl pro-  
fyt, to remember the paynes of hel,  
whiche are prepared for them that  
are proud & disobedient to the wyll  
of God. Fourthly yf at any tyme þ  
desyre of vayne glozy shall crepe in  
to your bosome for the excellencye  
of vertues and qualities where w-  
ye are endewedde, call streyght vn-  
to youre remembraunce thys say-  
enge of the Apostle, what hast thou  
that thou haste not taken? If thou  
haste taken it, why doste þ reioyse,  
as though thou haddest not taken  
it? & this shall plucke downe youre  
combe, as they vse to saye. For who  
is so madde, excepte he be lyke vnto  
the Crow of Elope, to boast himselfe  
of other mennes fethers? The gyl-  
tes that we haue, be they neuer so  
excellente, are not ours but Gods.  
He maye take them awaye agayne  
whā it pleseth him Therefore ought  
we not

we not to be proud of them, but blesse  
them vnto that ende, for the which  
they were gyuen vs, euer remēbring  
that yf we blesse them well, there is a  
rewarde layde vp for vs in heauen  
yf we do not, we shall receaue þe gre  
ter damnacion. So that we haue  
no cause to be proude of them, but  
rather the moze humble, and lowly  
in herte.

¶ Finally in all your workes, seme  
they neuer so good and perfecte, yet  
thyncke you, þe they are nowe done  
w so much purite & clenness of hert  
as they ought, & therfore ye muste  
humbly graunt your imperfecciō,  
& desyre god to fulfil that which lac  
kethe in you for hys Sonne Iesus  
Christes sake.

¶ If on this wyse ye behaue your  
selues neyghbours in all your wor  
kes, ye muste nedes despyse pryde &  
embraze humilite Yea if on this mā  
ner ye iudge of youre selues, as I  
haue



In Cant.  
Ser. iiii. vii.

haue here taught you, ye shal with-  
out doubte be made vntaynedly hu-  
ble, meke and lowly. But without  
this knoledge of your selues, knowe  
that ye can do none otherwyse, but  
stand in your owne cōceate, bragge  
of your qualities, gloze in your ac-  
tes, be proud of your gyftes, & euen  
vnthankefull in the sight of God.  
S. Bernarde sayth, I knowe that  
no man is saued without the know-  
ledge of him selfe, wherof doubtles  
Humilite the mother of helth sprin-  
geth, and the feare of the LORDE.  
For as the one is the begynnyng  
of wisdom. so is the other of helth.  
Euse. I pray God we may so knowe  
our selues, that we may deserue to  
haue this moost excellent vertu en-  
grafted in our brestes. Phil. Neigh-  
bours one worde wyth you, & than  
an ende of this your fyrst flour. Re-  
member that your flour is called,  
Vnfayned humilite, bycause ye may not  
outwarde

outwardely pretend humilite, and  
inwardely be inflated wythe Pha-  
risaicall arrogancy, & puffed vp af-  
ter the manner of the proud Hypo-  
crites, and supercibious Pharises,  
whom Christ & his Apostles rebuke  
so oft in y<sup>e</sup> holy scriptures for they<sup>r</sup>  
fayned holynes. Be no paynted se-  
pulchres, outwardely fayre, and in-  
wardly full of rotten bones, and al-  
fylthynes. For many, as saynt Je-  
rome sayth, followe the shadowe of  
Humilite, but fewe the trueth. Let  
all glosyng wordes be taken away,  
let all faynyng gestures cease. Pa-  
cience sheweth a mā to be truly hū-  
ble. Let your humilite therfore not  
only be expressed wyth gesture and  
voyce, but also let it procede from y<sup>e</sup>  
pure affecte of the herte. So maye  
ye be sure to haue God gracious &  
fauourable vnto you, & euer to pro-  
sper in all your honest traуayles &  
godlye assayes. Hytherto haue I  
spoken

Mat. xxiii.

Ep. xxvii.



Wpethoute  
humilite no  
thig cometh  
wel to passe

Matt. xiii.  
Mar. iiii.  
Luk. viii.

spoken sufficiently of youre fyrst  
floure called, Vnsayned humilite, and  
haue bene the longer aboute it, by  
cause I would be glad to expell the  
poison of Pryde out of your hertes  
which raygneth almoost vniuersally  
beyond al measure at this daye,  
and to engraffe in you this goodly  
herbe, which is so swete and whole-  
some, that wpythout it no medicine  
can ryghtly be ministred. This be-  
yng digested, all other are y more  
easye to receyue. Theo. Neyghboure  
Philemon, thyncke not, but y your  
wordes are reposed euen in y lowest  
parte of our hertes, & we trust that  
ye haue not sown this seed of Gods  
word in ony stony ground, but  
in suche good earth, as shall bryng  
forth, some an hundred folde, some  
sixty folde, and some thyrty folde.  
Phil. It doth me good to heare this,  
& to knowe your redy wyll vnto all  
goodnes & vertu. For in dede neigh-  
bours

ours we had neuer moze nede to **This tyme**  
worke well, and to do good dedes, **hath greate**  
than at this tyme. The chysten re- **nede of good**  
gion begynneth vtterly to decay. **workes.**  
Alas we speke much of Chryste, but  
haue lyue no part of Christ. Vice  
tyl reygne, vertu hath no place.  
Well, I wyl gyue you your second  
floure. Christo. I praye you lette vs  
haue it.

## **The second floure/named Pure Innocency.**

*Philemon.*

**B**Ehold here is the second floure **Gen. xxi.**  
of your Rosegay. I am the almighty  
GOD. VValk before me and be perfecte.  
And I vvyll make my couenaunte betwene  
me and the, and vvyll multiplie the beyonde  
all measure. Euse. Was not this the say-  
enge of God the father vnto Abra-  
hā? Phil. Yies verely, & pertayneth  
now vnto vs no lesse than it dyd at  
that



Rom. xv.

þ tyme to hym. For what so euer  
thynges are wyrtten, are wyrtten  
for our learnynge. Ye shall receaue  
moche pleasure of this your floure  
yf ye marke the vertue of it well.  
First ye shall note that God calleth  
hymselfe the almyghty God, wher

Psa. lxxxv.

by we maye easely discerne hym fro  
those gods, yea rather Idolles and  
dyuels, whome the Hethen dyd wor  
shyp & call bpō. For our God is om  
nipotent, that is to say, almyghty  
plenteous in power, abundant,  
sufficient, ful of all good, nedy of no

iii. Reg. i. ix

thyng. The Gods of the Gentiles  
are of no power, puissaunce & strenght  
full of all imbecillite, weakenesse  
misery. Our God made all thynges  
of nothing by þ power of his word.

Baruk. vi.

Psa. cxliii.

The Gods of the Hethē make not  
but they are made of other and are  
none other thyng than wood, ston  
es, syluer, gold, or wicked spirites.

Joan. iiii.

Oure God is able to helpe so many  
as call

call on hym in spirite & truethe.  
The Gods of the Gentiles are not  
able for to helpe theselues, neyther  
do they heare ony man, that cal on  
them, as we maye perceaue by the  
questes of Baal. Dure God lasteth  
for euer & euer euen worldes worl-  
des withoute ende. The Gods of y  
hethen peryshe and are more bayne  
than the smoke. Thus se ye, what a  
God we haue. None eyther in hea-  
uen, earth or hel is able to compare  
with this our God. He alone is good,  
mercifull, gentle, patient, long suf-  
ferynge, almyghty, ryghteous, om-  
nisufficient, plenteous of power, &  
full of all good. In him all thinges  
abunde, nothinge wanteth. He is y  
omnisufficient protectour & valeant  
defender for all them, that repose  
in theyr affiaunce and truste in hym.  
Who therfore wyl not haue a plea-  
sure to serue this God? Who is so  
madde to forsake this God, & to fo-  
lowe ony

iii. Re. xviii  
psal. cx.

Note here  
well of god.



*Isa. xlii.*

lowe any other? Who beyng god  
mynded wyl not seake the glory  
this God: euen frō the very hart  
Who hauyng but a carnell of Chry  
sten salte in his brest, wyl not hāg  
wholy on thys God, as alone alto  
gyther sufficient for the faythesul  
abundantly in all thynges wher  
they haue nede, eyther pertaynyng  
to the soule or to the bodye? Cursed  
be that mā, that putteth his trust  
in man, & that takethe fleshe for his  
arme, & he, whose herte departeth  
from the LORDE. For he shal be lyke  
the Heath, that groweth in the wil  
dernes. As for the good thyng that  
is for to come, he shal not se it, but  
dwell in a drye place of the wylder  
nes, euen in a salte & vnoccupyed  
londe. ¶ But blyssed is the mā that  
putteth his truste in the LORDE,  
whose hope the LORDE is hymselfe.  
For he shalbe as a tree that is pla  
nted by the waters syde, which spr  
De



death oute the roote vnto moystnes **Psalm.**  
whom the heate can not hurte whe  
it cometh, but his leaues are grene  
& in the tyme of drowte shall he not  
be carefull, neyther shall he cease at  
any tyme to bring forth his fruite.

Secondely ye shall note, that af  
ter God hath described him selfe to  
be almyghtye, that is, passynge all  
other in power, it is so greate, infi  
nite, & vnm easurable, he expremeth  
the duety of so many as wyll serue  
hym, as they ought. **V**Walke before me,  
sayth he, and be perfecte. **L**oo here is  
your flour **Pure Innocency.** He that ob  
serueth this precepte of god, canne  
but not displease, erre or offende, butte  
worke pure innocency before god.  
**Walke before me, sayth he, & be per**  
**fecte. Theo.** What meaneth the God by  
that I praye you? **Phil.** To walke be  
fore God is to serue hym according  
to his worde, so purely and innocēt  
as though **GOD** hymselfe were

Our duety  
toward god

What it is  
to walke be  
fore God

**H. J. euer**

**Math. xl.**

**1. Joan. v.**

**Roma. viii.**

**Joan. viii.**

**Note**

**Roma. x.**

euere present before oure eyes. **Chri.**  
**This is a hard thinge. Phil.** The yoke  
of **Christ** is swete, y burdē is lyght,  
neyther are his preceptes heauy.

**For** where the spirite of the **LORDE**  
is, there is liberte. And if the sonne  
hath made you free, than are ye tru-  
ly free. And yf ye be endewed wyth  
strēgth frō aboue, than is nothyng  
harde, but all thynges easy thoro-  
w the spirite, that worketh in you.

**Theo.** I praye you declare vnto vs,  
howe we may walke purely & inno-  
cētly before **God. Phil.** To walke be-  
fore **God** is on such sort to istitute  
our lyfe, as he hath appointed i his  
holy scripture, & not as carnal rea-  
sō imagine the, by good zeale woute  
knowledge deuise th cōtrary to y pre-  
scripte of **Gods** worde, as we haue  
sene here tofore in our mōstruous  
**Mōckes**, which laborig to establishe  
theyr own ryghteousnes, were not  
made obedient to y iustice of **God.**

**That**



That ye may walke before god, cer- **Offayth**  
 tayne thiges are to be obserued, first  
 þe ye haue a sure, cōstāt, stedfast, tru  
 & luyth fayth, to beleue þe, whiche þe  
 holy scriptures tech of god, & of his  
 workes. Ye herd þe God is oīpotēt,  
 almighty, plenteous in power, abū  
 dāt, oī sufficiēt, full of all good: neddy **Psal. cv.**  
 of nothing. This must ye beleue vn  
 doubtedlye, yf ye wyll walke before  
 God. Ye herd also, þe as God is able,  
 so wyll he healpe so many as call on  
 hym in spirite & truethe. This also  
 must ye beleue woute ony hesitaciō  
 or doutyng. For woute thys fayth **Joan. iiii.**  
 no man can please god, nor come vn **Heb. ii.**  
 to hym aryght. For this fayth is þe  
 foudacion and grounde of the chri-  
 sten religton. This fayth maketh a  
 chriстен man. Thys fayth makethe **Joan. xii.**  
 us the sonnes of lyght. This fayth  
 prouoketh and calleth vnto God.  
 This faythe trustethe not in her  
 owne ryghteousnes and good wor-

H. ii. kes,



1. Iohan. iiii.

Iohan. iiii.

Ioch. ii.

Act. ii.

Rom. p.

Gal. iiii.

Rom. vi.

Iohan. i.

Mat. ii.

Act. xiii.

1. Pet. v.

kes, but on the promyses of God.  
Thys fayth maketh vs to be borne  
of God. This fayth mitigateth the  
wraath of God. Thys faythe obtayneth  
al good thynges of God, as it  
is wyttē, he that beleueth on him  
hath euerlastyng lyfe. Beleue in  
LORD, sayth the scripture, & ye shall  
be safe, & woute ony daunger. Agē,  
Euery one þ calleth on þ name of  
lord, shalbe safe For ther is but one,  
LORDE of all, sufficiently ryche for  
so many as call on him. This fayth  
maketh vs the sonnes of God, as  
Apostle sayth, all ye are the sonnes  
of God, bycause ye haue beleued in  
Christ Iesus. Agayne So many as  
receaue hym, he gaue them power  
to be made the sonnes of God, in as  
much as they beleued in his name.  
This fayth maryeth vs to God, as  
he hym selfe testifyeth, I wyl ma-  
rye the vnto me in faythe, and thou  
shalt knowe that I am the LORDE,  
This

Thys fayth purifyeth our hartes. *i. Joan. v.*  
This fayth ouercommeth Satan.  
This fayth banquisheth y<sup>e</sup> worlde. *i. Cor. xiii.*  
This fayth makethe vs the Tēples  
of the lyuyng God. This fayth wyl  
not suffer vs to be confounded. *Rom. v.*  
This fayth bringeth to vs the mer  
cy of God in al our aduersite. This  
fayth is the fulfyllinge of Gods cō  
maūdemētes. This fayth makethe  
vs the enheritours of the earthe, &  
possessours of Goddes holy moun  
tayne. This fayth maketh vs to vn  
derstonde the truethe. This faythe  
causeth that hell gates can not pre  
uaile agaynst vs. This fayth iusti  
fyeth vs. This fayth bryngeth all  
good thynge vnto vs. This fayth  
as S. Austen saythe, is the begyn  
nyng of mans helth, without this  
no man can reach o<sup>r</sup> come vnto the  
number of the sonnes of God wyth  
out this all the labour of manne is  
frustrate & voyde. This faythe, as  
H. iij. saynt

*De fide ad  
Petrum.*

*Libri. De  
caim et A.  
bel.*



Libro de vir-  
ginitate.

In mat. xxi  
In illa simb  
Credo in  
deum.

Of feare  
Prouer. i.  
Eccl. i.  
Prouer. ix.  
Psal. xiii.

**F**. Ambrose saythe, is the roote of  
all bertues, and that thou byldeste  
on this foundacion, that alone pro-  
fyteth vnto þ reward, of thy worke  
fruyte & bertue. This sayth, sayth  
he, is rytcher thā all treasures, strō-  
ger thē all corporall power, & more  
healthful than all Phisicions. This  
saythe, as Chrysostome saythe, is a  
lampe. For a lampe lyghtheneth the  
house, so doth sayth the soule. This  
saythe of the Catholyke religion, is  
the lyght of þ soule, the doore of lyfe  
the foundaciō of euerlastyng helth.  
Thus se ye, what an excellent trea-  
sure this christen sayth is, without  
the whyche by no meanes ye canne  
walke worthely before the **LORDE**  
our God.

Moreover thys your sayth must  
be conioyned wyth a reuerēt feare  
towards God. For the feare of the  
**LORDE**, saythe the wyle man, is the  
begynnyng of wisdom, and erpel-  
leth

leth synne. w<sup>th</sup>oute this feare no **Note**  
man can purely walke before God. **Psal. cii.**  
For he that feareth God truely, sea **Psal. xxxiii**  
reth also to displease hym, yea he se-  
keth all meanes possible to accom-  
plysh the wyl of god, as the **Psalmo**  
graph sayth, blyssed is that man, y  
feareth y<sup>e</sup> LORDE, for all his delight  
& pleasure shal be in his cōmaunde-  
mentes. Unto this feare of **GOD**  
dothe **Dauid** exhorte vs, sayenge,  
feare ye the LORDE all ye that are  
his seruauntes. For they shall ne-  
uer wante y<sup>e</sup> feare hym. The sonne **Gala. i.**  
honoreth the father, & the seruaūte  
his Lord, yf I be your father, wher  
is my honoure? And yf I be youre **What feare**  
LORDE, where is my feare, saythe y<sup>e</sup> **we ought to**  
LORDE of Hostes? But this feare **have to-**  
ought not to be a seruile and bonde **ward god,**  
feare, procedynge from an vnwyl-  
lynge harte, but a reuerent & gētle **Of loue.**  
feare flowynge oute of loue. Ther-  
fore wyth this your saythe & feare,  
**H. iiii. must**



Deut. x.

We muste  
expresse our  
fayth, feare  
& loue to-  
warde God  
by external  
good wor-  
kes.

must ye also haue a sincere & pure  
loue towarde God cōblynd, so that  
ye shall both truely beleue in God,  
reuerently feare hym, & vnfeigned-  
ly loue hi. And this is it, that Mo-  
ses wyghteth, and now O Israel,  
sayth he, what doth the LORDE thy  
god require of the, but that y<sup>e</sup> shoul-  
dest feare the LORDE thy God, and  
walke in his wayes, & loue hym, &  
serue the LORDE thy God in all thy  
herte & in all thy soule. Nowe haue  
ye herd partely what it is to walke  
before God. *Euse.* I praye you, what  
remayneth there behynde? *Phil.* Af-  
ter that ye haue conceaued in your  
hertes this saythe, feare & loue to-  
ward God thow the operacion of  
the holy Ghoste, so that ye haue en-  
tered the pathe waye of oure LORDE  
god, nowe doth conueniēt tyme re-  
quire, that ye walke not only secret-  
ly but also openly before God, that  
is, that ye do not only inwardly in  
your

your hertes beleue in God. feare &  
loue god, but also that ye outward  
ly shew forth this your fayth, feare  
& loue buried wythin you by exter  
nall woꝝkes, that men seynge your **Math. v.**  
godly conuersacion, maye then glo  
rify your father, which is in heauē  
foꝝ this is to walke befoꝝe god, euē **Mark well**  
to beleue i god, to feare god, to loue  
God, and to lede an innocēt lyfe ac  
cordinge to his holy woꝝde. With  
out thys innocēcy & purite of lyfe, **Deut. xiii.**  
I se not what al fayth, fear oꝝ loue  
profyt. Followe your LORDE God,  
sayth Moyses, feare hym & kepe hys  
cōmaūdementes, & heare his voyce, **Miche. vi.**  
ye shall serue hym and cleaue vnto  
hi. The Prophet Miche also sayth,  
I wyll shewe the, O man, what is  
good, & what the LORDE requireth,  
of the, euen to do iudgement and to  
shewe mercy, & studiously to walk w  
thy God. Here se you, & yf ye wyll  
walke befoꝝe God, ye muste do good  
dedes



Agensie the  
dayne bo-  
sters of  
fayth.

Cic. l.

Gal. ii.

Docthere.

Gregory.

Deedes, leade a pure & innocent lyfe,  
study to accomplishe Gods wyll, &  
in all poyntes laboure to fasten  
your manners after the rule of god  
des worde. Farewel they that bo-  
st so much of saythe, & yet are wicked  
in all theyr workes. They professe  
to knowe god, as the Apostle sayth  
but wythe theyr dedes they deny  
hym, seynge they are abhominable,  
disobedient and vnapt to all good  
workes. Such bosters of fayth do  
not only flounder the true & christe  
fayth, whiche worketh by Charite,  
but also they deceaue them selues,  
seynge they hope frely & only to be  
iustified by that fayth, which is bar-  
ren, vnfructfull & voyd of all good  
workes. Let them crake so muche  
as they lyfte of theyr saythe & loue  
towards God, yet are they wicked  
gospellers. For þe loue of god, sayth  
saynt Gregory, is neuer ydle. For it  
worketh great thynges, if it be the

loue

oue of god in dede, but if it ceaseth  
to worke, than it is no loue. Chry- **Chrysostom**  
ostome also saythe. The sonnes of  
GOD are not content to syt ydle,  
but the spirite prouokethe them to  
take some great and conimendable  
worke in hand. Merely as impossi-  
ble as it is for a good tre to be wout  
a good fruyte, whā the tyme of the  
yeare cometh, so impossible is it for **Note thys  
similitude.**  
true fayth to be wythout good and  
chrysten workes. And as the spirite  
of God can none otherwyle but do  
those thynges, that are pleasaūt be  
fore God, so in lyke māner a fayth-  
ful mā, which is the son of god, can  
not cease frō workyng ȳ wyl of god.  
Let these rude raylynge readers of  
the Gospell therfore be once aſha-  
med of theyr fayth & spirite, wherof  
so greatly they crake, seyng they  
are altogyther vnfruytfull and w-  
oute all good workes. If ony man **it. Cor. v.**  
be in Chryſte, he is a newe creature. **Joan. xv.**

He



Esa. xli.  
Joan. vii.  
Math. xlii.  
Luke. vi.

1 Cor. xiii.  
Mat. vii.  
Luke. vi.  
Luke. xlii.

He that abydeth in me, & I in hym  
sayth Christ, bryngeth forth moche  
fruyte. And he that beleueth in me,  
as the scripture sayth, floudes of ly  
uyth water shall flow out of his be-  
ly. Euery good tree bryngeth forth  
good fruyte. He þ hath not a lust &  
feruent desyre to worke the wyll of  
God, and to fashion his lyfe in all  
partyes accordyng to the holy law  
of God, vndoubtedly he hath not þ  
christen sayth, neyther pertayneth  
he vnto Christe, though he bablethe  
neuer so muche of saythe, of God, of  
Christ, & of all the diuine misteries.  
For the kyngdome of God is not in  
word, but in power. Not euery one  
that sayth vnto me, LORDE, LORDE  
sayth Christ, shall enter into þ king  
dome of heauen, but he that doth þ  
wyll of my father, whiche is in hea-  
uen. Many shall saye vnto me, at þ  
daye, LORDE, LORDE, haue not we  
prophecied in thy name, & cast out  
dypylles

byuels by thy name, and wrought  
miracles by thy name? But than  
shal I saye vnto them I know you  
not. *Isai. xl.*  
*Luke. vi.*  
*Joan. xiii.*  
Depart from me ye workers  
of iniquite. He that hathe my com-  
maundementes & kepethem, he  
it is þe loueth me. If ony mā loueth  
me, he wyl kepe my worde, & my fa-  
ther wyl loue hym, & we wyl come  
vnto hym, & dwell with hym. But  
he that loueth me not, kepeth not  
my wordes. God hathe not shewed  
to vs his manifolde kyndnes, that  
we should lyue dissolutely and with-  
oute all good order (for so were we  
vnworthy ony kyndenes at all) but  
that we should earnestly & wyth all  
diligence employ our selues to worke  
his wyl, to iatisfy so much as lyeth  
in our power his godly mynd, and  
to walke in all our conuersacion &  
lyuynge, as his derely beloued son  
walked. If he dyd not spare his on-  
ly begotten Sonne, but gaue hym  
for



Joan. iiii.

Chyldren  
oughte to  
follow þe mā  
ners of ther  
father.

Leuit. ix.

1. Thes. iiii.

Luke. i.

for vs alleuen vnto the death, howe  
vnynde creatures myght we right  
teously be recounted, if we shoulde  
not study with herty myndes to ac  
complysh his holy preceptes? Are  
they worthe to be called chyldren,  
which neglecte they? fathers wyll,  
& so greatly dissent from they? fa  
thers manners? Oure celestiaall fa  
ther is holy, & shall we his chyldren  
be prophane and vnholly? Our cele  
stiaall father is good, godlye, mercy  
full, pacient, & all spirite, & shall we  
his chyldren be euell, wycked, rygo  
rous, impacient, & all fleshe? We ye  
holly, saythe he, for I am holly. Cer  
tes god hath not called vs vnto vnc  
cleannes, but vnto sanctificacion.  
Nether hath he delyuered vs from  
Satan & his army, that we should  
lyue wyckedly, but practyse pure i  
nocency & true godlynes in all oure  
lyfe, as Zachary the Preste father  
to S. Iohn Baptist sayth: He hath  
per

performed the othe, which he sware  
to our father Abraham, for to giue  
that we deliuered oute of the han-  
des of our enemies, myght serue hi  
without feare all the dayes of oure  
lyfe in such holines & righteousnes  
as are acceptable before hym.

Thus se ye that if we wyl walke  
before God, we maye not onlpe be- Tit. 114  
lieue in God, feare & loue God, but  
also lead a pure & innocent lyfe, be  
plētuous in good workes, & altogi-  
ther studious of tru godlines. Chri.

But I pray you, why doth <sup>why the</sup> scrip-  
ture blethys terme, VValke, rather <sup>scripture</sup>  
than ony other? <sup>useth thys</sup> Phil. It is not with  
out a cause: Ye knowe, he that ston-  
deth styl, moueth nothing forward  
nor hasteth not vnto the end of his  
journey. But he that walketh is e-  
uer goynge, & draweth alwaye ne-  
ter and neter vnto hys iourneyes  
ende. In consideracion wherof, the  
hoiy Scripture blethe this worde,  
Walke,



**Isa. lxxviii.** walke, to put vs in remembraunce  
**Rom. ii.** that if we haue begun well, in our  
 professiō, we should not there cease  
 & stonde styll, but go forth fro vertue  
 to vertue, from sayth to sayth,  
 vntyll at the laste we attayne vnto  
**Mat. xxiii.** þe perfecciō of pure innocēcy. For he  
 þe cōtinueth vnto ende, sayth christ,  
 shalbe saued. Agē, he saythfull vnto  
**Apor. ii.** the death, and I shall gyue the the  
 crowne of lyfe. This word we read  
 in diuers places of the holy Scrip-  
**Joan. xii.** tures, Christ sayth, walke whyle ye  
 haue lyght, that the darkenes doth  
 not ouerwhelme you. For he that  
 walketh in darkenes, knoweth not  
**Eph. v.** whither he goethe. S. Paule also  
 sayth, walke as the childre of light,  
 prouyng what is acceptable to the  
 LORDE. Agayne, loke that ye walke  
**Colos. iii.** circumspectly, not as bwyse, but  
 as wyse, redempnge the tyme, for þe  
 dayes are euell. Hytherto pertay-  
**1. Joan. ii.** neth þe sayenge of S. John, he that  
 sayeth



leth in Christ, ought to walke euen  
as he hath walked. These places w  
all other suche lyke declare to vs y  
we ought so to walke in our profes-  
sion by encreasyng dayely in ver-  
tues, that at the last we may be per-  
fecte, & as S. Paule sayth, make e. Colos. i.  
uery man perfecte in Christ Iesus.  
And this is it, that followeth i the  
latter ende of the sentēce. And be per-  
fecte. For we ought so to walk, that Gen. xvi.  
is, encrease in all godlynes, vertu &  
honeste, that we might be perfecte,  
as Christe saythe, be ye perfecte, as Mat. v.  
poure heauenly father is perfecte.  
Also Saynte Paule, Keioyse and ii. Cor. xiii.  
be perfect. It is one degre of vertu Degrees of  
to loue my neyghbour, but it is an perfection.  
higher degre to loue myne enemy,  
but the moost excellēt degre aboue  
all, is so to loue oure very enemy-  
es, that we can be contented not on-  
ly to do them good, but also euē to  
goue our lyues to wyne them vn-

O. i. to

Mat. ix.  
Luk. xii.

Mat. x.  
Mark. viii.  
Luk. xii.

to Christ. It is a poynte of mercye  
to helpe my pooze neyghbour with  
my superfluous goodes, but it is a  
poynte of perfeccion to sel all that  
euer I haue, & to gyue it to þe pooze  
as Christe sayde to the rytche man,  
If thou wylte be perfecte, go, and  
sell all that thou haste, and gyue it  
to the pooze, & thou shalte haue tre-  
asure in Heauen, and come on thy  
waye & followe me. It is a poynt of  
godlynnes to beare an honeste herte  
towards the worde of God, yet it is  
much moze, openly to cōfesse it bold-  
ly before men, but the very perfecte  
poynte of godlynnes is, not only to  
loue & confesse it, but also manly to  
abyde by it, euē vnto þe very death,  
if nede so requireth. Nowe therfore  
euē vnto þe moost & greatest perfecti-  
on in all thynges ought we to con-  
tend & labour, that we maye walke  
before God, and be perfecte. *Euse.*  
thyncke there be but fewe, that at-  
tayne



dayne & come vnto this perfeccion:

*phil.* This youre floure is in dede  
to the carnall man of a bytter and  
vnpleasaunt sauour, but to the spi<sup>i. Cor. ii.</sup>  
rituall & truly regenerate, it smel-  
leth sweeter thā any rose. Theo. God  
graunt, that we maye once be aun-  
cient in Christ. *phile.* Labour & God  
wyl helpe. Enter in at the streyght  
gate. For wyde is the gate, & broad  
is the waye, that leade the vnto de-  
struction, and many there be, which  
go in therat. But streyghte is the  
gate, & narrowe is the waye, whiche  
leade the vnto lyfe, & fewe there be,  
that fynde it. If ye wyl lyue and  
reygne in glozy with christ, ye must  
suffer with Christ, ye muste take y<sup>ii. Tim. ii.</sup>  
Crosse of Christ & followe hym. Ye <sup>Mat. x. xvi.</sup>  
must cast awaye all the bayne plea-  
sures and pempes of the world, the <sup>Luke. xiiii.</sup>  
concupiscences & lustes of the fleste <sup>i. Ioan. ii.</sup>  
ye must mortifye, Satan & all hys <sup>Gala. v.</sup>  
subtile suggestiōs ye must māfully  
O. ii. resist



1. Petre. ii.  
Jacob. iiii.  
Luk. xxi.

Rom. viii.

Gen. xxi.

resist. Ye must dye vnto synne, and  
lyue vnto ryghteousnes. For chryst  
dyd not enter into gloze, before he  
had suffered, & thyncke ye the gates  
of heauen to be opened for you, if ye  
lyue in this world in ioy, pleasure &  
after y<sup>e</sup> flesh? Na verely ye maye be  
sure. For y<sup>e</sup> Apostle sayth yf ye lyue  
after the flesh, ye shal dy. But if ye  
mortify the dedes of y<sup>e</sup> body in y<sup>e</sup> spi  
rite ye shal liue. And this is it, that  
remayneth of your flour. And I vyll  
make my couenaunte betwene me and the,  
and vyll multiplie the beyonde all measure.  
God commaundyng Abraham to  
walke before hym, and to be perfect  
addeth this promyse aforesayde, &  
hath vndoubtedly accōplyshed it.  
Let vs also work before God & be  
perfecte, and y<sup>e</sup> promyse also shal be  
fulfylled in vs. God wyl multiplie  
vs beyond all measure both in this  
worlde, and in y<sup>e</sup> worlde to come, as  
Chryst sayth, ther is no man y<sup>e</sup> hath  
forsaken

forſaken houſe, or father & mother, **Mat. xxix.**  
or brothers, or wyfe, or children for **Luke. xiiii**  
the kyngdome of heauē, but y<sup>e</sup> ſhall  
receaue moche moze in thys tyme,  
and in y<sup>e</sup> world to come euerlaſtyng  
lyfe. Chri. **GOD** graunte vs ſo to  
walke, that we maye be founde wor-  
thy this eternal lyfe. **Phil.** wel neigh-  
bours, ſeynge that God is almygh-  
ty, plenteous in power, abundant,  
omniſufficient, ful of all good, neddy  
of nothyng, liberall, gentle, merci-  
full, redy to helpe at euery houre, &  
wholly bent to beatifye and make  
welthye ſo many as call on hym in  
ſpिरite and verite, whome would it **Joan. iiii.**  
not delyght to do ſeruyſe vnto ſuch  
a LORDE, & to walke befoze him and  
to be perfecte, ſeynge that for oure  
ſeruyſe doyng he wyl encrease and  
multiplie vs, that is to ſaye, gyue  
vs in thys worlde abundans of all  
thynges neceſſary for this our lyfe,  
in the worlde to come euerlaſtyng  
**G. iii.** glory.

A breſe re-  
herſal of  
this flour.



glorie: *Euse.* This is a swete floure,  
 that ye haue nowe gyuen vs. *Theo.*  
 I beseeche God, that we maye smell  
 well of it. *Chri.* Yea and that the sa-  
 uour maye longe continue in vs.  
*Phil.* To that I say Amē. For if this  
 cōe to passe, ye maye be sure to haue  
 the fauour bothe of God and man,  
 whiche of all treasures is the grea-  
 test. And of this shall ye not sayle, if  
 ye labour to walke befoze God and  
 be perfect, which I cal, *Pure Innocēcy.*  
 He that is pure from synne, and in-  
 nocent or harmeles in his conuersa-  
 ciō, he muste nedes fynde grace and  
 fauour in the eyes both of god and  
 of all men. Therfoze dere bꝛothers  
 cleaue stedfastlye to this one verye  
 God almyghty by true saythe, as  
 onlye Authoz of all good thynges,  
 feare him reuerently as a beneficē  
 all LORDE, loue hym tenderlye as a  
 gentle Father, and so walke accor-  
 dyng to his moost diuine pleasure

An exhorta-  
 tion vnto  
 true sayth &  
 good wor-  
 kes.

in cleannes of lyfe and pure innocē-  
cy without ony faynyng, dissimu-  
lacion or Hypocrisye, that ye maye  
in this worlde be gouerned of hym  
in al your Actes thozow his moost  
holy spirite, & in the worlde to come  
enioye the glozy eternall. *Euse. Amē*  
good LORDE. *Phil.* Your duties lear-  
ned towarde youre selues & god, I  
wil now declare how ye ought to be  
haue your selues toward our moost  
Christen & excelente Kynge, and all  
other rulers that are sent of hym.  
And this shall be the thyrde floure  
of your Rosegay. *Theo.* Neuer in bet-  
ter tyme. It commeth wel in place.  
Let vs se it, I praye you.

**C The thyrde floure / called /  
Faythfull Obe-  
dience.**

**Philemon.**



Philemon.

Rom. xiii.  
Sap. vi.

**Y**e remēber, I am sure, y<sup>e</sup> name  
of your thynde floure. Theo. Ye  
named it, Faythfull Obedience. Phil. wel  
remembred. Hold here it is. Let euery  
soule be obediēt to the pōuers that beare rule  
For ther is no povver but of God. The povv-  
ers that be, are ordered of GOD. Therefore  
vvhō so euer resisteth the povver, resisteth  
the ordinaunce of God. And they that resist,  
shall gette to them selues damnacion. &c.

1. Pet. ii.

Howe doth the aspecte of this flour  
please your eies? Chri. It is not on-  
ly pleasaunte to the eye, but it also  
gyueth a goodly odoriferous & con-  
fortable sauour to so many as smel  
on it with purged noses. For it sheweth  
howe we ought to behaue our  
selues bothe towarde our moost re-  
doubted Kyng, & all other rulers,  
which are set of hym vnto y<sup>e</sup> prayse  
of them that do well, but vnto the  
punishment of them that do euell.  
They therfore y<sup>e</sup> are saythful subie-  
ctes,

tes must nedes reioyse i this flour  
unfaynedly. *Phil. Wel sayd.* Althogh  
neighbours I do not doubte, but  
that in your conscience, ye are assu-  
redly perswaded, that the christen  
magistrates and hyghe powers do  
repgne, rule, & haue dominion, eue-  
ry one in theyr kyngedome, not of  
theyr owne tyrannye, cruell violen-  
ce and extorte power, butte of the  
authorite of Gods worde, & the iust  
appoyntment of the hygh celestiaall  
kyng for the great consolacion and  
cōfōrte of his people, and for the in-  
numerable cōmodities of the Chri-  
sten publique weale, which of theyr  
no lesse vertuous than ryghteous  
regiment & gouernaunce do ensue,  
yet for asmuch as in these our day-  
es there haue rysen bp wicked & vn-  
godly spirites which deny the office  
of the magistrates & hyghe powers  
to be the ordinance of God, and af-  
firme y<sup>t</sup> it can by no meanes stonde  
with

The Ana-  
baptistes.



The conten  
tes of thys  
floure.

Mark well.

with the Gospell of Chyrste. I wyll  
fyrst declare vnto you & proue by  
holy scriptures, that the hygh pow  
ers are ordained of GOD, and that  
theyr office agre and in all poyntes  
consent with the moost holy worde  
of God, yea and that it is so necessa  
ry that withoute this regimēt and  
gouernaunce of the hyghe powers,  
no publique weale can remayne in  
safe estate, no frendshyppe canne be  
mayntayned, no fayth can be regar  
ded, no order cā be kepte, no propri  
ete of goodes can be saued, no ver  
tu can reigne, no tranquillite cā cō  
sist, nor ony goodnes continue, but  
all must nedes growe out of order,  
and, as they saye, go to haucke, vn  
to the great disquietnes and vtter  
destruccion of so many as dwell in  
suche wyld, rustical, brutall & beast  
lyke realme, wher no ciuillite of pub  
lique order in mundayne thynges  
is obserued. This once done, I wyll  
declare

declare, what your duty is toward  
oure moost soueraygne **LORDE** the  
kyng, and all the other rulers that  
gouerne vnder his dominion, that  
ye maye lyue in thys mooste flou-  
ryng Realme lyke true and fayth-  
full subiectes with obedient hertes  
and that not onely for feare but for  
conscience sake, that by this meanes  
ye maye both acqwyre & get to your  
selues quietnes & rest, leadynge an  
honeste and peacable lyfe withoute  
ony disturbance, and also be an exā-  
ple to other, that they w<sup>th</sup> lyke obe-  
dience maye be subiecte & serue our  
moost chrysten Prince accordyng to  
the wyll of God.

To shewe that the authorite of y<sup>e</sup>  
magistrates & common officers is  
the ordinaunce of God, wherof maye  
I rather take a begynnynge, than  
of the publique weale of the Israe-  
lites: whan God by his extent pu-  
issance & stretched oute power had  
deliue



**Exo. xiii.**

deliuered the people of Israel oute  
of theyꝝ miserable seruitude, wher-  
with they were greuously oppꝛessed  
of the cruel and lyonlyke Tyrant  
Pharao, dyd he not appoynte Mo-  
ses to be theyꝝ ruler, gyde, captaine  
& gouernour, that he haupnge the  
pꝛeeminence & rule ouer the, woulde  
safe cōduite the, rule & gouerne the  
after the wyll of God? Woulde he  
haue done this, if it had bene a thig  
vniust, vniuste & vnlawful? Woulde  
he not rather haue suffered his peo-  
ple to runne astraye as masterlesse  
houēdes and as sheepe destitute of a  
sheppard oꝝ herdman without any  
order? Dyd not Jetro also, a mā of  
great vertu, and replete with y<sup>e</sup> ho-  
ly Ghoste, whan he sawe Moses a-  
lone take all the paynes in hearing  
the causes of the Israelites from  
mornynge vntyll euen, saye to hym  
these wordes? Look out among al  
thy people suche as be wyse men, &  
that

**Exo. xviii.**

that feare GOD, and suche as are true, and hate couetousnesse.

Make these rulars ouer thē, some ouer thousandes, some ouer hūdrēdes, ouer fyfthe, and ouer ten, that they maye alway iudge the people.

Moses so dyd, & God approued his acte. Here se we other magistrates & rulers appoynted also to serue in the publique weale besydes y<sup>e</sup> heads officer, which they also heynge lawfully chosen and set in office, are approued before God. After Moses

Deu. xxviii

were not Josue, Othoniell, Aioth, Sagar, Delboza, Gedeon, Abimelech, Thola, Jayr, Jepte, Samson, & at the last Samuel, Judges and rulers ouer the Israelites. Were not all these approued to be y<sup>e</sup> iuste and lawfull ministers of God. Dyd not Moyses also before his deathe shewe to the people of Israell, that afterwarde God should gyue them a kinge of the number of they<sup>r</sup> brothers,



thers, which should be they? rulers  
as all nations haue thowme out al  
the worlde? Do we not here learne  
that all Nations at that tyme had  
kynge, & that kynge are appoynted  
& chosen by the election of god?  
This is sufficient for ony faythful  
harte to proue, establishe, & corrobora-  
te the authoritie of kynge and  
other ciuile magistrates. But lette  
vs harken more to the Scripture.

1. Reg. viii.

Whan Samuel waxed olde and  
coude no more iudge the people for  
his age, he commēded that office to  
hys sonnes Joel and Abia, whiche  
answered nothing to y<sup>e</sup> godly dispo-  
sitions of they<sup>r</sup> father, nether orde-  
red the publique weale aright, but  
lyued dissolutely, voluptuously and  
wickedly, receauynge gyftes, & per-  
uertinge iudgement, which caused  
the Elders & aunciēt of the people  
to assemble, & come vnto Samuel,  
that he myght appoynt the a kinge

to rule ouer the as all naciōs had.  
And dyd not Samuel shortly af- 1. Reg. 7.  
ter at the appoyntment of God an  
noynte Saul kynge ouer Israel?  
And frō that tyme in a manner vntill  
the commynge of Chyste were  
there not kynges amonge the Is-  
raelites of theyr owne nacion accor-  
dyng to the prophesye of Jacob? & Gen. 49.  
at Chyestes cōmynge ded not kynge  
Herode although a straunger, reyg-  
ne among y Jewes? Do not al thes  
hystories manifestly proue & appro-  
ue y offyce of kynges & other magi-  
strates to be y ordinaunce of God?  
Euse. Thos thynges are clerer than  
y lyghte. Phil. I wyll nowe reherse  
vnto you certen manifest sētences  
& open textes of the holy Scriptu-  
re, which shall euidently establyshe  
y authoꝛyte of y hygh powers, that  
Satan hymselfe shal not be able to  
preuaile agaynst it, moch lesse bys  
impes, which now of late are spꝛōg  
oute



Pro. viii.

Sap. vi.

ii. Par. ix.

oute of his diabolicall syde. Christe  
I pray you let vs heare them. Phil  
Salomon speakynge in the person  
of God, sayth on this manner, tho  
rowe me Kyniges reygne, tho  
rowe me Princes make iust lawes. Tho  
rowe me Lordes beare rule, and all  
Iudges of the earth execute iudge  
ment. Agayne the wyse man sayth  
heare O ye Kyniges & vnderstand  
gyue eare ye that rule the multitu  
des. For the power is gyuen you of  
the LORDE, & the strength from the  
moost hygh god. Are not these wor  
des playne ynoughe, to shewe that  
the power, whiche the ciuile magi  
strates & head Officers haue, is of  
God: as that noble kyng Josaphat  
sayde to the, whome he appoynted  
iudges of the londe in all the cities  
of Iuda. Take hede, sayth he, what  
ye do. For ye execute not the iudge  
ment of man, but of the Lord, and  
he is with you in iudgement. Ther

foye

fore lette the feare of the LORDE be  
in you, and do al thyng diligently  
for with the Lorde our God there  
is no bryghteousnes, nor respecte  
of personnes, nor desyre of gyftes.  
god hi selfe also sayth by the mouth  
of Dauid, ye are Gods, ye are al the **Psalm. lxxxi.**  
sonnes of the moost hyghest. Dothe  
not god here playnly saye, that the  
magistrates are gods, that is, such  
as beare the offices of GOD, as to  
mayntayne peace, iustice and good  
order, to punyssh synne & to defende  
the innocentes. If they be the offi-  
cers of God, & exercyse his offyce, so  
that he approueth & alloweth their  
state and manner of lyuinge, howe  
can any man righteously cōdemne  
& reiecte theyr authorite & power  
Cursed be they, that knowlege not  
fro the very herte the hygh powers  
to be ordered of God, and that ther-  
fore they oughte to be obeyed & had  
in perpetual reuerence & honoure.

**A. i.**



**Mat. xxiii.**

**Luke. xxi.**

**The objections of  
the Anabapti-  
sts.**

Chri, They graunt that in the olde  
lawe it was þe ordinaunce of God  
to haue ciuile magistrates, as Jud-  
ges, Kyniges, and other rulers, but  
nowe, saye they, in the newe Testa-  
ment it is not lawfull to haue any  
preeminēce or superiourite For chriſt  
ſayth, be not ye called mayſter. For  
ye haue but one maſter euē Chriſte.  
All ye are brothers. Agayne, þe kyn-  
ges of the Hethen haue dominion  
on thē, and they that beare rule ouer  
them, are called gracious Lordes.  
But ye ſhall not be ſo. But the grea-  
teſt among you, ſhall be as the yon-  
geſt, and the cheſteſt as a ſeruaunt,  
Lo, ſaye they, here is all dominion  
and tempoꝛall power forbyddenne  
amonge Chriſten people, and equa-  
litie of power proponed & ſet forth  
to all men.

And that we ſhoulde doubt no  
thyng hereof, we haue, ſaye they  
a maſiſeſt exāple of Chriſte the tea-  
cher

cher of all verite, whiche, whan the  
people would haue made him king,  
fled awaye from them, & by no mea *Joan. vi.*  
nes would enioy þe offyce, although  
beynge the very Messias and true  
annoynted kyng of þe Lord More *Joan. xviii.*  
ouer he sayde to Pylate, my kyng  
dome is not of this worlde. *Phil.* O  
blynde ignorancye, and ignorante  
blyndnes, with what eyes do those  
Owles loke on þe holy scripture? W  
what spirite dothe that generacion *The confu-*  
of bipers searche and iudge þe moost *tacion.*  
sacred word of God? With how fyl-  
thy & vnwashed feete do those swy-  
myth and beastlike parsonnes enter  
into the swete and pleasaunt foun-  
taynes of þe moost pure scriptures?  
O Lord GOD, what dareth not  
blynde Bayard attempte & take in  
hande? Christe came not into thys *Mark well.*  
worlde to reygne, but to serue, not  
to be a tēporall, but spiritual king,  
not to rule with the swerde, but w



the breath of his mouth, not to execute iudgemente on other, but to be iudged hi selfe, not to lyue as an erthly Prince, but as a ghostly minister of Goddes worde, not to slea, but to be slayne. Therfore was it conuenient, that he shoulde fulfyll his ffathers wyll, for the whiche he came downe, & that once done to ascende & go by agayne vnto the glory of his father. Which all these thinges he dyd: lyuynge all the tyme he was in this worlde humbly and mekely, shewynge euer obedience, reuerence & honour to the magistrates although Hethen, euen vnto y very deth. And as he came to serue and not to be serued, to obeye & not to be obeyed, so taught he his disciples whan they began to contende of superiourite, to be humble, lowly, meke, gentle, obediente, and not to go aboute any temporall primacye, which only pertaineth to the ciuile magi-

magistrates, but to be contente w<sup>th</sup>  
theyr offyce, whiche was to preache  
Gods worde, to open the misteries  
of Chyistes kyngedome, to reproue  
the world of synne and vnfaithful  
nes, to syght with the swerd of god  
des word, to vse not carnal but spi-  
rituall armours, to byng a gayne  
suche as were gone astraye. To be  
shorte, wholly to be bent to enlarge  
the kyngedome of God, and the glo-  
ry of Chyistes Gospel. This destroy  
eth not, but rather magnifieth the  
authorite of y<sup>e</sup> hygh powers, seinge  
Chyist wylled them not to take by  
them the office of tempoꝝal regimēt  
cōtrary to equite, but only to be as  
seruauntes & dispensatours of the  
misteries of GOD. And come of a  
good felawshyp, dyd Chyiste at any  
tyme shewe hym selfe disobediente  
to the publique magistrates & head  
officers? Dyd not he confesse that y<sup>e</sup>  
power, which Pylate y<sup>e</sup> Judge had

The office  
of chyistes  
Apostles.

1. Cor. iiii.

H. iij. ouer



Joan. xix.

Math. xxi.

Mark. xii.

Luke. xx.

Rom. xiii.

1 Pet. ii.

The newe  
testament  
also approue  
the authori-  
te of y<sup>e</sup> Ma-  
gistrates.

ouer hym, was gyuen hym from a-  
boue. Note that well, I praye you,  
and beare it away. Wpd not he also  
pay tribute to Cesar, & willed other  
to do so lykewyse? Wpd not y<sup>e</sup> Apo-  
stles also shew themselves obedient  
to the hygh powers in all poyntes,  
yea and taught other mē so to do?  
Ther is no power, sayth S. Paule  
but of god. The powres that be, are  
ordenned of God. Therefore who so  
resisteth the power, resisteth the or-  
dinaunce of God. And they that re-  
sist, get to thē selues dānaciō. s. Pe-  
ter also cōmaundeth vs to honour  
the kyng & to be subiecte to hym as  
supreme head, & to the other rulers  
that are sent of him. For this is the  
wyll of y<sup>e</sup> Lord, sayth he. Are not al  
these aut horities alleged out of the  
newe Testamēt? Haue we not here  
both manifest textes & also euident  
examplis to approue the office and  
state of the hygh powers, so that it  
is

is nowe of no lesse authoritie, than  
euer it was befoze, but rather grea  
ter and stronger, seynge it is nowe  
also confirmed and establisshed by  
Christ & his Apostles: Let y aduer  
saries of this ordinaunce of GOD  
learne to be ashamed, confesse theyr  
disobedience, become subiecte and  
giue reuerence & honour to all head  
officers as to the ministers of god,  
euen from the greatest to the least.  
foz so is the wyll of God, sayth the  
scripture. Theo. It wyll be obiected  
of these order destroyers: we wulde  
gladly heare by the scripture, if ony  
christē man, that had receaued the  
sayth of Christ, dyd euer beare rule  
& exercyse tēporall dominion ouer  
his Brothers. Phil. What is this?  
What do I heare? May not a chri  
sten man execute that offyce, wher  
by vertue is mayntayned & vice ex  
iled? Is he not moze fitte to be a ru  
ler: hat beleueth in the true God,

**R. iij. sea.**



feareth him, seeketh his glory, embraceth  
vertue, hateth vice, loueth his  
neighbour, tendereth the common  
wealth, & seeketh in al poyntes to be  
a father amonge his subiectes, thā  
suche one as beleueth in Idolles, fe  
areth them, seeketh theyr glory, des  
pyseth the alone true God, hateth  
vertue, embraceth vice, oppresseth  
his neighbour, teareth the cōmon  
welth ī pees, & sheweth hīselfe ī all  
thiges a cruel Tyrant among his  
subiectes? What furious Erinnyes  
hath inuaded and troubled y<sup>e</sup> bray  
nes of these vnreasonable creatures  
to resist the publique Magistrates  
and to condemne theyr authoritie,  
which they haue receaued of God?  
But let these honest men, & G D  
wyl, tell me, was not Abraham, Jo  
sephe, Iudas, Moses, Iosue, Gedeō  
Samuel, Dauid, Ezechias, Iosa  
phat, Iosias, w many other Chri  
sten & faythfull men? Yet dyd they  
execute

execute the office of Magistrates &  
were hygh powers, in dede allowed  
before God, woꝝkynge that, which  
was good in his syghte? *Euse.* They  
were faythfull, saye they we graūt,  
but not chꝛisten. *Phile.* O monstures  
as though it were one thyng to be  
faythfull, and another to be chꝛiste.  
Difference is there none betwene  
them & vs, but this only, that they  
beleued in Chꝛiste to come, and we  
beleue that Chꝛiste is come, & ha the  
fulfylled the prophecies of the holy  
one ghostly enspired. All, sayth *S.*  
*Paule* (he speketh of the fathers of *i. Cor. v.*  
the olde Testament) dyd eate al one  
spirituall meate, that is to saye w  
us, & all dyd dꝛyncke the very same  
dꝛynke of the spiritual rocke, which  
accompanied them, & Chꝛist was y  
rocke. It is a good cōsequence ther  
fore, that it is all one chꝛyche bothe  
of them that beleued than in Chꝛist  
of them, whiche are nowe, whiche  
chꝛyche



chryſt is gathered together i one  
the very ſame ſpirite, ſo þ they be  
lyke ſaythfull & chriſtē, hauyng one  
ſayth, one profeſſiō, one religio, one  
God, one Lorde, one ſauoure, & one  
hope. But I wyl come to þ new Te  
ſtamēt. Was not Nichodemus, Jo  
ſeph, & þ noble mā which was Cha  
berlayne & of great authorite w  
Dace þ quene of þ lōde of þ Moziās  
which was baptized of Philip, & re  
ceaued into Chriſtes flocke, chriſtē  
& ſaythful mē? Yet were they mag  
ſtrates. Was not Cornelius which  
called Peter vnto him, & was bapt  
zed of hym, a chriſtē mā: Yet dyd he  
bie publique offices. Was not Sc  
gius Paulus, Crastus, w dyuers  
other chriſtē mē? And yet officers in  
þ cōmō welth? Chri. All theſe thiges  
are true. Phil. Wel thā let us cōclud  
if it were lawfull at þ time for a ch  
ſtē mā to bear rule i þ cōmō wele ho  
is it now become vnlawful, Is on  
man

thā moze fyt to reigne & rule amōg  
Christē mē, thā he which is of y<sup>e</sup> same  
profession, sayth & religiō? Is it cō-  
ueniēt for the wicked & vnfaithful  
to haue dominiō ouer y<sup>e</sup> ryghteous  
Christē, rather thā they, whiche de-  
sire nothyng moze thā the glory of  
God, & the heith of they? Christē b<sup>e</sup>o  
thers? Dextreme blindnes. If that  
should come to passe, who would not  
rather to be an vnfaithful pa-  
trian thā a faithful christiā? Behold  
what poynte these wycked order  
makers bying the Christen religi-  
on, whyle they wyll seme to fyghte  
for the most cheselye for the glorious sur-  
theraunce of it? O for y<sup>e</sup> Hypocri-  
tes. Who perceyueth not they? sub-  
simplite? Who smellethe not they? e-  
geste? Who espyeth not they? false  
hode? Whyle they go aboute to syn  
without punisshment, to haue al thin-  
ges in cōmon, to lyue of the sweate  
of other mēnes browes, to lyue fre-  
ly in



ly in al kynde of beaſtlike pleaſure  
to deſyle other mēnes wyues, may  
dens, doughters & ſeruauntes. &c.  
beholde to what poynte theſe groſſe  
Goſpellers, theſe ſhameleſſe Schiſ  
matykes, theſe brutall bely Gods  
brynge the publique weale of Chri  
ſtendome. God moughte once root  
ſuche Peſtilences out of the earth  
that we maye according to our du  
ty withe all ſubmiſſion of mynde,  
faythefull obedience, honoure and  
magnify y pyblique Magiſtrates.

Thus haue I neighbours, groſſe  
ly but faythfully, rudely but truly  
proued to you by the iſallible be  
rite of Gods worde, that the hygh  
powers are ordeyned of God, and  
theyꝝ office pleaſeth God, & is agre  
able in all poyntes w the holy ſcri  
tures both of the olde & new Teſt  
tament.

Now accordyng to my promyſe  
wyl I in thre wordes, as they ſay  
Decla

declare howe necessarye the office of  
the publique magistrates is for the  
ryght institution & prosperous pre-  
servation of the common weale.

Exe. I praye you lette vs heare.  
Deut. i. The office of the hyghe powers  
evidently declareth, what innume-  
rable comodities & pleasures y<sup>e</sup> chri-  
stian publique weale receueth by thē.  
Deut. i. Moses, whan he appoynted certen  
rulers ouer the Israelites, commaū-  
ded thē that they should iudge right-  
ly, & that they shoulde not be  
partiall in theyr iudgements, but  
were all indifferētly, not estemyng  
nor preferrynge the man of power  
and nobilitie before the poore & base  
person, nor yet feare the persone of  
any man, for it is the iudgement of  
GOD, sayth he. Agayne, that they  
should receaue no gyftes (for gyftes  
do blynde the eyes of the wyse, & de-  
stoyne the causes of the ryghteous)  
but alwaye pursue & follow that,  
which

which is accordyng to iustice, haue  
 euer wyth them the booke of þe lawe  
 of the LORDE, reade it all the dayes  
 of theyr lyfe, that they maye learne  
 to feare the LORDE theyr God, and  
 to kepe all the wordes of hys lawe  
 & ordinaunces therof, that they maye  
 do them. The Prophet Jeremy al  
 so commaundeth kynges & other ru  
 lers to minister righteouines, to deli  
 uer the oppressed from violent po  
 wer, to kepe equite not to greue nor  
 oppresse the straunger, the father  
 les nor the wydowe, nor yet to spee  
 innocent bloud. Here maye ye see  
 howe necessary þe office of the pub  
 lique magistrates is, for the ryghte  
 institucion & prosperous preserua  
 cion of the common weale. Howe ex  
 pedient is it, thinke you, in mat  
 ters of controuersy, that all thynges  
 be iudged & reconciled accordyng  
 to equite & iustice? Howe necessary  
 is it, that þe poore oppressed

Je xxi. xxii.  
 Esa. i.  
 zacha. vii.

Howe neces  
 sary þe office  
 of the ciuile  
 Magistrates  
 is.



and be deliuered fro y violent bloud  
supers: How couenient is it, that  
the straunger, wydowe & fatherles  
be holpen & prouided for: How pro-  
table is it, that vnite, cōcord, loue  
beneuolence, frendshyppe, amite be  
mayntayned: and debate, disorde,  
envye, maleuolence, ire, wraath, con-  
tencion, hatred, emnity be exiled:  
How necessary is it, y vertue repg-  
ment, & vice be banished: How seme-  
ly is it, that an order be kept, & con-  
fession dyuen oute of the publique  
weale: By the godly office & autho-  
rite of y hygh powers al these good  
thynges are broughte to passe, and  
withoute that, what can there re-  
mayne in ony publique weale i safe  
state & comely order: As Salomō *Prover. xi.*  
sayth, where ther is no gouernour,  
there the people must nedes decay.  
But wher as are many that canne  
gve counsell, there is wealtte, as  
Chrysostome sayth, If thou takeste  
away

Thom. vi. ad  
Dop. de eo  
quod utitur  
sit principū  
terror.

awaye the iudiciall states & the offices  
of the lawe, so hast thou vtterly  
destroyed all the order of oure lyfe.  
And as if thou seperatest & pluckest  
away from the shyppe the mayster  
& stereman of it, thou hast drowned  
the shyp, & as if thou ledest away  
the captayne from the armye, thou  
hast made the Souldiours to be  
ouercome of theyr enemies. So like  
wyle if thou takest awaye þe ruler  
oute of the Cyties, we shall leade  
lyfe moze vnreasonable thā the be-  
ry brute bestes, euer snatchyng one  
at another, bytynge & deuouryng  
one another, so that the man of the  
greater power shal subdue the po-  
orer, & the bolder shall ouercome the  
meker spirited. They therfore that  
go about to take awaye the publi-  
que magistrates, maye iustely seme  
to be þe moost extreme pestilēces of  
þe cōmō weale, & to destroye þe, which  
is no lesse profitable for our preser-  
uacion,

action, safegarde and health, than  
the sonne, fyre, or water is, or what  
so euer can be rekened most neces-  
sary for this oure nedy lyfe. For by  
them is publique innocency, honett  
behauour, godly learnyng, vertu-  
ous knoweledge, syncer erudicion,  
necessary artes, fruytfull occupaci-  
ons, mayntayned. By the we lyue  
in tranquillite & peace. By them we  
enioye our owne possessions woute  
any disturbaunce. By them we are  
preserued from all iniuries & cruell  
oppressiōs. By them oure Realmes  
are defended fro the iuasion of cru-  
ell Tyrauntes. By them the glory  
of God flozysmeth. By the the Gos-  
pell of Christ triumpheth, & all sec-  
es & heresies are extyred & pluc-  
ed vp by the rootes. To conclude,  
by them God woꝛketh his moost di-  
uine pleasure in his electe & fayth-  
full people, & all good thiges chaūse  
into vs. For theyꝝ iudgyng place  
I. i. is

Behold  
what cōmo-  
dities we re-  
ceiue by the  
hig<sup>h</sup> power



**Mat. xxi.**

**Rom. xiii.**

**Psal. cxviii.**

**Deut. i.**

is the throne of God. They mouthe  
a sentence is the organ and instru-  
ment of Gods trueth. They are the  
vicars of God. They are the liuing  
Image of God. They are the mini-  
sters of God for oure wealth. They  
represent the parson of God. They  
exercyse the iudgemēt of y<sup>e</sup> LORDE.  
They are the fathers of the contrie.  
They are the pastors of the people.  
They are the maynteners of peace.  
They are the rulers of iustice, and  
patrons of all true innocēcy. They  
therfore, whiche wyll not approue,  
commende and allowe the imperye,  
rule and dominion of the publique  
magistrates & heade officers, maye  
worthely be iudged twyse frātyke,  
& to much estraunged frō all kynde  
of humarite. Thus haue ye hearde  
in fewe wordes, howe necessary the  
hygh powers are for the right insti-  
tucion & godly administracion of y<sup>e</sup>  
publique weale. Theo. We se nowe  
ryght

right well, that wythoute they re-  
giment & gouernaunce, nothyng þ  
is godly & vertuous can stond, but  
all wicked thiges must nedes sprig  
vp & aryle in those Realmes, where  
the publique Magistrates wante.  
Phil. Trueth it is, that ye saye, well,  
nowe for the iust & perfecte accom-  
plishment of my promyse hereto-  
fore made, I wyll declare cōsequēt-  
ly vnto you, what your duety is to  
warde the hygh powers, I meane,  
our moost soueraygne Lord & king  
& all the other rulers, that gouerne  
vnder his mooste noble empyre and  
dominion. Chri. I praye you hertely  
let it so be. Phil. Ye remember wel, I  
am sure, that your flour, whiche I  
I gaue you laste, is this. Lette euery **Rom. xiii.**  
soule be obediēte to the powvers, that beare  
rule. &c. Euse. We remember it well.  
Phil. Here is Faythfull obedience requi-  
red of you toward the high powers  
and rulers of the common weale. **Of faythfull  
obediēce.**

I.ii. For



**Note.**

**Rom. xiii.**

No parson  
is excepted  
from obed-  
ience vnto  
powers.

For as it is theyr office to rule, so is  
it our duety to obey, & that not fay-  
nedly but with sincerite of cōsciēce  
& purenes of mynde wythoute any  
dissimulacion or Hypocrysy. For ther  
is no power but of God. The powers that be  
are ordined of God. Therefore VVho so euer  
resisterh the power, resisterh the ordinaunce  
of God. And they that resist, shall getre to the  
selues damnacion. Butte I praye you  
marke, what your floure sayth, Let  
euery soule be obediente to the powers that  
beare rule. Note that it is sayd, Let eu-  
ry soule be obedient. Here se you, that no  
parson, be he spiritual or tempoꝛal,  
as they vse to call them, is excepted  
from obedience towarde the hyghe  
powers. All are vnder subieccion.  
All owe obedience, feare, honoure &  
tribute to the rulers of the commō  
weale. None is free from this sub-  
ieccion. For euery soule is here takē  
after the Hebrew phrase for all mē,  
& for so many as are reasonable cre-  
atures,



atures, borne & appoynted to lyue  
vnder a law. So that the scripture  
here comaundeth all men both spi-  
rituall & tempoꝛall, both godly and  
vngodly, both wicked & righteous,  
both perfecte & imperfecte, to obey  
the magistrates & all such ordinaū-  
ces & lawes, as are made of thē for  
the glōꝛye of God, & the commodite  
of the publique weale, oꝛ els they ac-  
cumulate & heape vp to thē selues  
great dānaciō, as S. Austen sayth, *De correct.*  
who soeuer wyl not obey the lawes *Donatist.*  
of the tempoꝛal gouernours, which *ad bonifac.*  
are made for the establyshement of *capl. vi.*  
Goddes trueths, he getteth greate  
damnacion. *Theo.* Are the spirituall *The spiritu*  
persons bounde to be obedient also *alte also*  
to the hygh powers by the word of *must obey.*  
God? *phil.* Yea verelye, there is not  
one Bysshop noꝛ pꝛeste within this  
Realme of Englonde, which oweth  
not so muche obedience to the kyn-  
ges graces maieste, as the moost in  
I.iii. serior

seriour subiecte and vile temporall  
man doth. Neither doth this name  
spirituall, Archbishop, Patriarche,  
Cardinall, Bysshop, Archdeacon,  
Suffragane, Preste, Decon. &c. de-  
liuer them from subieccio & obedi-  
ence, no more than this word, Tay-  
loure, Shoemaker, Draper, Mar-  
chaunt, Innkeeper, water takerde  
bearer, Dawber, Cobler. &c. dothe  
Let every soule, saythe the Scripture  
be obediente to the poVVers that beare rule,  
Here is none excepted, no not that  
Romyshe Porke, which chalengeth  
so great authorite ouer all parsons  
in the worlde, that he is not asha-  
med to suffer kinges & Emperours  
to kysse and lycke hys pockye feete.  
¶ Nameles Antechriste. Theophi-  
lacte vpon the aforesayde place of  
Paule wyrtethe on thys manner:  
Here he teacheth all men, sayth he,  
that whyther he be Preste or moke,  
or Apostle, they should be obedient  
to the

¶ abhomi-  
nation.

¶ Theophi-  
lacte.



to the Prynces and hyghe powers:  
where is onye excepcion nowe, I  
praye you: where are the pryviled-  
ges, immunities, freedoms, & liber-  
ties nowe become, which the But-  
cher of Rome was wonte to giue so  
bounteouslye to hys dere spirituall  
chyl dren, that they might synne w-  
out punysshment, be free from pay-  
enge tribute, exempte from all tem-  
poral iurisdiction, be Lordes & kin-  
ges within them selues, hange and  
draue at theyr owne pleasure, and  
do what so euer theyr beastlye lu-  
stes coueted? Howe well followed  
they this doctrine of y<sup>e</sup> holy Ghost?  
Of what spirite, were they named  
spiritual, which so manifestly fight  
with the spirite of god? With what  
forheade durste they be bolde to cal  
thē selues the successours of y<sup>e</sup> Apo-  
stles, seynge that contrary to y<sup>e</sup> tea-  
chyng & practyse of all true Apo-  
stles, they were disobediente to the  
I.iiiij. hygh



hygh powers, robbed them of theyr  
authorite, led them captiue & made  
thē to serue theyr voluptuous and  
beastlyke pleasures. *Euse.* Undoub-  
tedly there hath ben great abusion  
in the Clergy concernyng the tem-  
porall rulers. *Phil.* It can not be de-  
nyed but thanks be to our **LORDE**  
**God**, whiche hath in these our day-  
es brought it to passe by the reuela-  
cion of his diuine verite, that oure  
moost chrysten kynge, wyth certen  
other Prynces, hathe very trium-  
phātely gotten agayne & recouered  
theyr authorite gyuē them of **God**,  
wherof so many yeres they haue vn-  
iustly be depriued by the furious ty-  
ranny of that moost cruel Romysh  
Bysshop and his bloudye whelpes.  
*Theo.* The holy scripture, I am sure  
taught them no such disobedience.  
*Phil.* No verely. It rather teachethe  
them obedience, as ye hearde befo-  
re. For it is wytten, the kynge bea-  
reth

eth rule ouer all, & he hath domini **iii. Ed. iiii.**  
 on ouer them, so that what so euer  
 he sayth to the, they do it. Was not  
 Aharon the hygh Preste obediēt to  
 Moses, whom God appoynted ru- **Exo. xxxii.**  
 le ouer his people, & dyd what so-  
 euer he commaunded hym. Was not  
 the hygh Preste Achimelech and al  
 the other Prestes obedient to kyng  
 Saul, & called them selues his ser- **i. Reg. xxi.**  
 uautes, and him theyr Lorde, not  
 once resistyng the fury of the king,  
 but rather chosyng to suffer death  
 patiently vnder so great a tyraūt,  
 than once to resiste hym disobediēt.  
 What nede I speake of Dauid,  
 Salomō, Ezechias, Iosaphat, Jo- **ii. Da. viii.**  
 nas, Alexāder, Demetrius, Antio. **ii. Da. xix.**  
 nus. &c. whiche euer had the Bys- **i. Mar. xxi.**  
 hoppes, Prestes, Leuites, & other **xxx. xxi.**  
 spirituall ministers in subieccion w  
 oute ony resistance? Howe can oure  
 spiritalte than be free from obedi  
 ence & subieccio? Chri. Ye say trueth  
 But

**L. Math. x.  
xliii. vii.**

**The Ana-  
baptistes.**

**Luke. ii.**

**Math. xvi.**

**Math. xxi.**

**Mar. xlii.**

**Luke. xxi.**

**Joan. xvi.**

**Act. xlii.**

**xxv.**

But all these hystories hether to al-  
ledged, you haue borrowed of þe olde  
Testamente. We woulde be glad to  
heare this thyng proued by the au-  
thorite of the newe Testament. For  
there haue bene, neyther yet want,  
which thyncke it a matter of absur-  
dite and a thyng very vsittynge,  
that tēporall rulers should reygne  
ouer the spiritualte. *Phil.* O disobe-  
dient hertes. Dyd not Mary þe mo-  
ther of Christ & Ioseph obey the cō-  
mandement of Augustus the Em-  
perour, when þe whole world should  
be taxed and went into theyr Cyte  
Bethleē? Dyd not Christe hymselfe  
teache obedience towarde the hygh  
powers? Dyd not he paye tribute?  
Was not he content to dye vnder þe  
temporall rulers, & confesse þe theyr  
power was gyuen them frō aboue?  
Dyd not the Apostles so in lyke mā-  
ner both teache and do? Dydde not  
Paule wyllyngly euer obey þe pub-  
lique



que magistrates *flectus & felix. Ac.*  
Dyd not all the Bysshops and mi-  
nisters of Gods word so lykewyse  
doe teach i þe pꝛimate Chirch, vn  
till þe wycked man þe son of perdicio  
came, which exalted him selfe aboue  
all that is called God, in so muche þe  
he syttethe in the Temple of God,  
boastyng hym selfe to be God: But  
the LORDE shall slaye hym with the  
breath of his mouth, & shall put him  
to flyght wythe the clerenes of hys  
commynge. Let it come to passe, O  
LORDE, yea and that shortly.

Dan. ix.  
Esa. li.  
ii. Thes. ii.

Furthermore was not this the  
Commaundement of Christ: Paye þe  
to the Emperour that is due to the  
Emperour, what is due to the Em-  
perour, that is, to the temporal go-  
uernoure, but obedience, feare, ho-  
nour, tribute. &c. Howe than canne  
any man be excepted from the obe-  
dience of the temporal power, be he  
called spirituall or otherwyle: Let  
euery

Math. xxi.

Rom. xiii.

**Titus. ii.**

**I. Pet. ii.**

euery soule, saythe S. Paule, as  
heard before, be obedient to the po-  
wers þ beare rule. Agayne he sayth  
warne them that they submyt the  
selues vnto Prynces & to the hygh-  
er authorite, to obeye the Officers,  
S. Peter also sayth, submyt youre  
selues to all manner of ordinaunce  
of me for the LORDES sake, whither  
it be vnto the kyng as vnto þ chefe  
head, or vnto rulers, as vnto them  
that are sent of hym for the punysh-  
ment of euil doers, but for þ prayse  
of the that do wel. For so is the wyl  
of God. Are not all these authoriti-  
es selected oute of the newe Testa-  
ment sufficiēt to declare what obe-  
dience all kynd of people owe to the  
hygher powers: Euse. Yles in good  
sayth, & that no man fro this true  
& saythfull obedience is excepted.  
Phil. Very well sayde. So here do ye  
nowe learne what is one poynte of  
your dutye towarde oure moost re-  
doubted

doubted kyng, & other head officers **What our**  
**Chri.** This is truely & saythfully **dutye is to-**  
all humilite & submission of mynde **ward & high**  
to be obedient vnto them, & gladly **powers.**  
to execute, perfourme & do, & which  
they commaunde and requyre of vs.  
**Phil.** Than do ye perceyue right wel  
that as it is the office of the publi-  
que magistrates for to rule, so is it  
your duetye to obeye. **Theo.** We per-  
ceyue that righte well, and that we  
maye by no meanes resiste the high  
powers, in asmuche as they are  
ordened of **G D D.** **For who so**  
euer resistethe the power, resistethe  
the ordinaunce of **G D D.** **And**  
they that resiste, shall get to the sel-  
ues damnacion. **Phil.** It is wel sayd.  
But I wyll nowe go forth to de-  
clare vnto you, what your dutye is  
more toward the high powers. **Chri.**  
I praye you lette it so be. **Phil.** It is  
not only required of vs by & worde  
of God, that we should be obedient  
to

**Rom. xiii.**

**Of feare.**



Rom. xiii

to the head rulers, but also that we  
feare them. For Sayncte Paule  
amonge all other thynges, whiche  
we of very duty owe to the hygher  
powers, rehearseth feare. So that  
it is our dutye also to feare, vnlesse  
we attēpte any thyng, that shoulde  
derogate theyr princelyke authori-  
te, or in any poynte displease them.  
For the rulers are not feare, sayth  
he, to them that do well, but to them  
that do euell. Wylte thou not feare  
the power? Do that is good, & thou  
shalte receyue prayse of it. For he is  
the minister of god vnto thy welth.  
But if thou dost that which is euell,  
than feare. For he beareth he not the  
swearde in vayne. He is the minister  
of God, a taker of vengeance to pun-  
nysh hym that doth euell. Wherefore  
ye must nedes obey, not only for pun-  
nyshment but also for cōscience sake.  
And this is it that Salomon sayth  
the kynge ought to be feared as  
roynge

Pro. ff

aying of a **Lyō**. Whoso prouoketh  
hym vnto anger, offendeth agensle  
ys owne soule. Agen he saythe, my  
onne feare thou the **LORDE** & the  
ynge. Beholde how he ioyne the  
feare of **God** & of the **king** together  
because we shuld walke euer wyth  
reuerēt feare toward hym, alway **Mark well**  
eynge afearde eyther to thyncke,  
death, speake or do, that shoulde be  
contrary to the **kinges** graces plea-  
sure. Howe greuously they haue be  
punished that walked as sedicious  
ersons wythoute ony godly feare  
oward the publique magistrates,  
the Histories of **Dathan** & **Abyron**,  
& **Zambry** & **Baasa** shewe manifest  
neither haue we wāted experi-  
ence of thys thyng nowe a dayes.  
for what, I praye you, hath euer  
en muttered or secretly conspired  
aynst the **kinges** graces maieste  
at ony tyme eyther amonge men of  
nobilitie, or yet of the baser sorte, &  
hath

**Pro. xliii**

**Numer. xl.**  
**iii. Reg. xli.**

**Experience**  
**of our time.**

God wat-  
cheth vpon  
hys mini-  
sters, & no  
euyl chaun-  
ce vnto the.

Psal. cxxiii.  
Math. x.  
Luke. xii.

hath not come to lyght, & wrought  
destruccion to the Authoys chero-  
This is vndoubtedly the prouiso  
of God. GOD defendeth his min-  
sters, as a good master doth his se-  
uautes. God waytethe vpon the  
Kynge's graces helth. He defendeth  
hym from his enemies. He kepeth  
all his bones, as the Psalmogra-  
ph sayth, that not one of them shall be  
broken. He hath nobred the heare  
of his head, so that not one of them  
shall perishe wythout the good wyll  
of our heauenly father. He hath v-  
oute doubte hytherto, & shall conti-  
nually preserve his moost gracious  
maiestie from all the craftye conspi-  
raciōs & subtile assaultes of all his  
enemies, so that they shal neuer pre-  
uaile agaynst hym, but hys grace  
shal euer be preserved in safe estate  
& haue perpetually the tryūphan  
victory ouer all his enemies vnto  
great glorie of God, the fruytefull  
promo-



promotion of Christes Gospell, and <sup>Note this multitude.</sup>  
the prosperous tranquillite & welch  
of al vs his moost louing subiectes.  
for as it is impossible to hynder or  
let the course of y Sonne or moone  
so is it impossible for the to escape,  
whiche imagyne or worke ony vio-  
lence or treason agaynst his grace.  
Certes there is no euasion nor way  
to escape, as the wyle manne sayth. **Ecc. vii.**  
for God alwaye preserveth his mi-  
nisters, and wyll not suffer them  
to escape unpunysched, that cōtēne  
disobey, or laboure to destroye hys  
ordinaunce. Woulde God therfore  
that all men would remember this  
payenge of the preacher: Wyshe the  
kyng no euell in thy thought, and **Ecc. x.**  
speake no hurte of the rytych in thy  
pryue chamber. For a hynde of the  
wyer shall betrape thy voyce, and th  
her fethers shal be bewray thy wor-  
des. There is nothyng hid, y shall  
not come to lyght, neyther is there  
**R. i. ony**

**Math. x.**  
**Luke. xii.**

**What feare**  
**we ought to**  
**haue to-**  
**ward hih**  
**powres.**

ony secret, that shall not come to re-  
uelacion. *Euse.* If they would set be-  
fore the eyes of theyre mynde thys  
moost godlye & wyle sentence, than  
shoulde they neuer offend, but euer  
feare once to thinke ony thing that  
shoulde be p̄iudiciall to y<sup>e</sup> kinges  
graces honour. *Phil.* Ye saye trueth.  
Prouyde therfore that ye your sel-  
ues remember it well, & euer set be-  
fore your eyes this feare, and that  
not constraynte, seruyll, bonde or  
churlysh, but reuerent, gentle, obse-  
quious, wyllynge, yea & euen suche  
a louynge feare, as a deare Sonne  
hath toward his moost hertely belo-  
ued father, so that ye woulde feare  
to offend though ther were no law  
nor punysshment at all, euen for the  
loue that ye beare towarde vertue,  
true innocencye & purite of lyfe. If  
ye haue this fear, ye shal easily haue  
the true obedience & all other thin-  
ges, which moost of al become sayth

full



full & lounge subiectes. And with  
 out this feare knowe that ye canne  
 none otherwyse but precipitate &  
 thowme headlonge your selues into  
 all kynde of mischefe, payrell, daunger  
 & destruction. *Chri.* God mought en  
 graffe in oure hertes thys reuerent  
 feare towarde our moost excellent  
 Price, that we by no meanes maye  
 offende hi neither in thought, word  
 nor dede. *Theo.* Amen, good LORD *I* *Of honour.*  
 beseeche the. *Phile.* Moreover besydes  
 this obedience and feare, we owe al  
 so to the hygh powers, honoure, as  
 S. Paule wytnesse the in the afor. *Rom. viii.*  
 layd texte. And S. Peter sayth, ho *1. Pet. ii.*  
 nour all men, loue the brotherhead,  
 feare God, honour the kynge. Here  
 are we also commaunded to honour  
 the kynge. *Euse.* What meaneth the  
 scripture by that, I pray you? *Phil.* *What it is  
 to honoure  
 the kynge.*  
 To honoure the kynge, is not only  
 to pretende & shewe an outward hu  
 milite & humble obeysaunce towarde  
 His. hym,



him, as by putting of our cappe to  
hym, reuerently to speake to hym,  
to knele vnto hym, to graunte hym  
freely & wyllingly what so euer he  
requireth of vs, but also with herte  
& mynde to wysh well vnto hym, to  
desyre all good & prosperous thyn-  
ges vnto hym, to praye for hym, to  
desyre longe lyfe vnto hym, to pray  
that God maye rule & gouerne all  
his councelles, enterprises & affay-  
res, to watch diligētly & no harme,  
disturbance or incommodite chaſtic  
vnto hym, and in all oure actes ey-  
ther publique or priuate, open or se-  
cret, to seake the honour of hym, as  
of oure mooste soueraygne LORDE.  
This honoꝝ shewed Dauid to kyng

**1. Reg. xvi.** Saul, which knowyng Saul to be  
his vtter enemy, & one that sought  
his lyfe, wou'de notwithstandinge  
so much as once hurte hym, noꝝ yet  
suffer any other to do it, althoughe  
he had sufficiēt oportunitie & occa-  
sion

no dyuers tymes to haue slayne hi,  
if he had bene so minded. The Lord  
forbyd me, sayth he, & I would laye  
my hand on hym. Agē, kyl hi not.  
For who sayth he, Shall laye handes  
on the LORDES anoynted, and be  
not gyltye? The LORDE lyueth, he  
dyeth not, excepte the LORDE smite  
him, or that his day be come to dye, ii. Reg. li  
or els go to battayle, & there perishe.  
He also afterwarde commaunded a  
younge manne to be slayne, whiche  
came & tolde him, that he had kylled  
kyng Saul, thynckynge by thys  
menes to haue picked a great thāke  
or obtained some beneficial reward Note.  
at Dauid's hand. Here was true ho  
nor. For it is not lawfull for any  
mā beyng a subiecte to arys agēst  
hys Prynce, & to auenge hys owne  
quarell, be he neuer so muche a Ty-  
raunt, or sustayneth he at his hand  
neuer so great iniuries & wronges,  
but patiently to suffer all thynges,  
R. iii. yea



Deut. xxxii.

Rom. xii.

Heb. x.

Rom. xiii.

yea rather death, thā he should once  
resist, leaupnge the vengeaunce vn  
to hym, which sayth, vengeaunce is  
myne, & I wyl reward. For he that  
resisteth the ordinaunce of God, get  
teth to hym selfe dampnacion. And  
they that dishonour the hygh pow  
ers, shal fall into ignobilite, & proue  
a miserable end. Chri. They therfore  
dishonour greatly the magistrates,  
which excite & stozz bppe sedicions,  
make cōmotions, & trouble the trā  
quillite of the common weale, wyl  
shing that there were no temporall  
gouernour ouer thē, but that they  
myght licēciously do what so thē lu  
steth. P. Such lekers of carnal & best  
lyke liberte hitherto haue, & stil shal  
receaue a reward worthy theyr la  
bour. But learne you (moost deare  
brothers) vtterly to reny & forsake  
the pestiferous & wicked māners of  
such sedicious Scismatykes & diso  
bedtent rebellions, and study vn  
saynedly



Bynedly to glue that true obediēce  
feare & honour to our moost chrystē  
& bounteous Prynce, & the scripture  
requireth of vs, as I haue taughte  
you before, and to so manye also  
as are appoynted of him to rule vn  
der his graces dominion. So shall  
ye both please God, and also leade a  
good and quiet lyfe in this worlde.

*Ex.* God forbyd that the contrarye  
shoulde be founde in vs. *Phil.* Nowe

remayneth the fourth thyng to be  
declared vnto you, which all we sub  
iectes from the hyghest to the low  
est owe to our moost excellēt kyng.

*Theo.* What is that I pray you? *Phil.*

Merely, trybute. For this cause al

so, sayth S. Paule, must ye pay tri

bute. For they are Gods ministers

which mayntayne the same defēce.

Owe therfore to euery man his du

ty, trybute to whome tribute belō

geth, custome to whome custome is

due, feare to whom feare belōgeth,

**R. iiii.**      honoure

Of tribute

*Rom. xiii.*

What is  
ment by  
this worde  
tribute.

Note why  
we ought to  
paye tribute

honoure to whome honour pertay-  
neth. Chri. I pray you, what meane  
ye by this worde, tribute? PHIL. By  
tribute I vnderstand all paymen-  
tes that are due to the ciuile magi-  
strates, as tenthes, fyftenes, rētes,  
taskes, subsidies, customes. &c. All  
these are we bounde by Gods com-  
maundement to paye without ony  
tumulte or grudgyng, & that not  
wythout a cause. For seynge that y  
hygh powers take so great paynes  
for to defēde vs & to kepe al that we  
haue in safegarde agaynst the vio-  
lence of our enemies, agen to mayn-  
tayne vertu & to expulſe vice, which  
thyng can not be brought to passe  
without pruden, wylse & learned go-  
uernours, it is expedient that we,  
whiche receaue these cōmodities of  
them, do minister agayne vnto the  
freely, aboundantly, and liberally,  
what soeuer they require of vs for  
y preseruacion of y publique weale  
and

and mayntenaunce of theyr digni-  
ty. Neither can we denye the thys  
excepte we wyl transgresse Goddes  
precepte and fall into the daunger  
of damnacion, and shew that we be  
moost extreme enemies to oure sel-  
ues. For Christe wyllynge to gyue Math. xxi.  
us an example of this thyng, payd Math. xxii.  
tribute hym selfe, and commaunded  
other so to do, sayenge: Paye that  
whiche is due to Cesar vnto Cesar,  
vnderstandynge by the name of Ce-  
sar euery magistrate and temporal  
power generally.

And that the kynges grace may  
lawefully withoute onye scruple or  
grudge of conscience take such char-  
ges of vs as I rehearsed before, and  
that we oughte not once to mutter  
agaynst his graces pleasure & wyl  
in this behalf, it is manifest by these  
wordes, which god spake vnto Sa- 1. Reg. viii.  
muell: This shall be y<sup>e</sup> lawe or right  
of y<sup>e</sup> kyng, sayth he, that shall reigne  
ouer



ouer you. Your sonnes shall be take  
for his charettes & for horsemen to  
ronne before his Charettes, and to  
be rulers & Captaynes, to be plowe  
men to tyll his londe, & to be repers  
in his haruest, & to make hys harnes  
se, & such thynges as belong to hys  
Charettes. As for your daughters,  
he shall take them to be Apoticaries  
Cooke & Bakers. Your best londe  
& byneyardes, and oylegardes shall  
he take, & gyue vnto his seruautes.  
Of youre seedes also & vineyardes  
shall he take the tythes, & gyue vnto  
his Chamberlaynes & seruauntes.  
And your seruauntes & your may  
des & your best yonge men, & youre  
Asses shall he take, & do his busines  
w all. Of your flockes shall he take  
the tythes, & ye shall be his seruan  
tes. Are not thesse wordes manifest  
and playne inough to declare what  
ryght, tittle, & power by the worde  
of God, our moost excellent Prynce  
hath

th to challenge and require of vs  
the costes & charges, as he sustay-  
neth for the common weale, & that  
all that euer we haue, is at his com-  
maundement, & that we oughte by  
no meanes to resist or say him nay.

*Chri.* They are more clere than the  
Sonne, & more open thē the lyght.

*theo.* Yet haue I hearde some saye, *An objectio*

that we are made free by *Christe*, &  
ought to serue no manne, nor to be  
charged with paymētes to ony par-  
son, but all thynges ought to be co-  
mmon amonge chriſten men. *Phil.* *To*

*answere* vnto euery parte of thys

your sentence, requireth many wor-  
des, & asketh much tyme. But to be

short, know that who so euer mayn-  
taineth that kynde of doctrine, dis-

senteth muche from the chriſten re-  
ligion, corrupteth the word of God,

showeth false teachynge, hunteth a  
carnal libertie, and desyret to lyue

in al kynd of synne without punish-  
ment.

*Our libertie*  
is spirituall  
& not carnal

Rom. v.  
Gala. iii.  
1. Cor. xii.  
1. Cor. xiii.  
Heb. ii.  
Act. v.  
Joan. viii.  
Gala. v.  
1. Pet. ii.

mente. Trueth it is, & we are made  
free by Christ, but this our libertie  
is spirituall and not temporal. By  
Christ we are deliuered from & dā  
nacion of the law, but not from the  
observance of it. By Christe we are  
made free from the power of Satan  
synne, deathe, desperacion and hell,  
but not from the power of & ciuile  
magistrates. By Christ haue we re  
ceaued our manumission & freedom  
from the condemnation of all those  
thinges, into the which we were call  
ed by the sīne of our fyrste father Adā.  
So that by Christ we are spiritual  
ly made free, if we abyde in his wo  
rdes, as we rede ī & Gospel of Iohn  
ī diuers other places of & holy scrip  
ture. But this spiritual libertie ma  
keth vs not free from our obediēce  
& dutye toward the temporal pow  
er, to whome we owe both our sel  
ues and al that euer we haue, as we  
heard before. For this were a thing  
of co



to much absurde & contrary to  
good order, & the teachyng both  
of Churche & of his Apostles. Yea so  
should God be the Authoꝝ of confu  
sion & not of order, of dissension and  
not of concoꝝde. S. Austen saythe, *In ltr. ad*  
any man thynketh, that because *Rom. pꝛoꝝ*  
he is a chursten mā, he ought to pay *st. lxxii.*  
no custome oꝝ tribute, noꝝ shew any  
honour to the hygh powers, he fal  
lith into a great erroure, & is very  
much deceaued. S. Ambrose also *Contra aug*  
sayth yf the temporall gouernoure *entium. xi.*  
askech tribute, we deny it not, lette *Quæst. i. Ca*  
the lordes of the Chyrche paye tri *non, si tri*  
bute. If the rulare desireth the lon *butum.*  
des, he hath power to chalenge the,  
if he therfoꝝe take the, yf he wyl,  
and gyue them not to the Emperour  
neither do I deny them. Agayn  
sayth, it is a great & special docu  
ment oꝝ poynt of teachyng, wherby  
christen men are taught to be sub  
iecte to the higher powers, bycause  
that no

*Ibidem.*

*Et magnū.*

*Matt. xvii.*

*In Lucam.  
cap. xx.*

*Matt. xxii.*

that no man should thynke that  
constitucio<sup>n</sup> or ordina<sup>n</sup>ce of an er<sup>r</sup>  
ly kyng ought to be loosened or bre<sup>k</sup>  
ken. For yf the sonne of God payd  
Tribute, of what greate authorit<sup>e</sup>  
arte thou, whiche thikest that thou  
oughtest not to pay? Theophilact<sup>e</sup>  
also sayth, that we corporally obe<sup>y</sup>  
hym, that hath power on our bod<sup>e</sup>  
es, whyther he be kyng or Tyrant  
it hyndrethe vs no thyng, that w<sup>e</sup>  
shoulde spirituallye well please th<sup>e</sup>  
God of spirites. For Christ saythe  
paye vnto the Emperour, & whiche  
is the Emperours, & pay vnto god  
that, whiche is Gods. Marke that  
he sayth not, gyue, but paye. It is  
saythe he, dette. Paye therfore th<sup>e</sup>  
dette. Thy Prynce kepeth the fr<sup>e</sup>  
thyne enemies, & he causeth that  
lyueste in quiet. Thou therfore for  
these thinges owest tribute to him

Thus se you proued both by th<sup>e</sup>  
holy Scripture & the alicient Do

cto<sup>r</sup>

1578, & they, which prolesse Chryste, Mark well.  
is not so made free, but that they  
be bounde to be subiecte & obediēt  
to the high powers in al godly and  
conscient matters. Ager, that al thin-  
gs ought not to be commō among  
them, or that they be excepted from  
such corporall charges, as y rulers  
require of thē, but that they ought  
to paye tribute, custome, taske, sub-  
sidye, or any thyng els, that is re-  
quired of them by the tempoal go-  
vernours, seyng chesely it makethe  
greatly vnto theyr owne auance  
ment, profit & comodite. They ther  
fore, & denye these thiges or grudge  
to paye them, whan time requireth  
the occasion is gyuen, verely they are  
farre from true Chrysten men, and  
shall for theyr disobedience receaue  
damnaciō, excepte they repent and  
amende. Euse. God forbyd, but that  
every man should paye with a wyl-  
lynge harte, what so euer is requi-  
red



The charges, whyche  
the kynge  
grace sustayneth  
for þe com-  
mon weale.

red of hym for the mayntaynace  
and conseruacion of the publique  
weale. *Theo.* Certes we were vnwo-  
thy to lyue vnder the dominion of  
so puissaunte a Souernoure, yf we  
should not in all poyntes satisfye  
uen vnto the vttermoost his godly  
and reasonable requestes, seying we  
haue & styll dayly do receaue innum-  
merable comodities & pleasures at  
his graces hande. *Phil.* The charges  
whiche the kynge's graces maieste  
sustayneth dayly for the welth of al  
his subiectes, are infinite, & far  
exceede þe vnerperte capacite of the  
rude simple people, as we may se be-  
fore oure eyes, & learne by the con-  
stant same & common reporte of all  
men (as I may leaue of to speake of  
þe byldyng of many Castels, Blocke  
houses, strong holdes, Bulwarkes,  
fortresses. &c. & of men appoynted  
vnto the defence of the same, wyth  
all thynges pertaynyng ther vnto,  
agayne

agayne of the common Scholes &  
the teachers of the, of sendyng forth  
Preachers into euery parte of hys  
Realme, of procuryng learned ma-  
gistrates, of gyuynge exhibicion to  
many vertuous & lerned men, & of  
a thousande thynges mo, which his  
moost gracious maieste dothe for y  
wealth of vs, & for the conseruacio  
of this his mooste floureshyng Re-  
alme) therfore ought we to suppedi-  
cate and minister agayne vnto him  
abundantly what so euer his grace  
requireth of vs at any tyme, or els  
he greuously offende God, & walke  
not accordinge to the order of Cha-  
rite, but are manifest trasgressours  
of Gods moost holy wyll, which co-  
maundeth vs & all that we haue to  
be subiecte to y Kinges graces ple-  
asure. Chri. This is trueth, & nothig  
more tru Phil. I beleue verely, that  
what soeuer the subiectes haue, are  
the goodes of such a righteous and  
D. J. godly

Notes

Job. xxxiii.  
Psa. cxviii.

Esa. lli.  
Act. iiii. v.

godly Prynce, as we haue now re-  
nynged amonge vs. Yea if the highe  
powers were very Tyrantes, and  
altogither vnnmercifull, yet myght  
we deny them no thyng at al of our  
goodes if they required them of vs,  
but deliuer them vp into theyr hā-  
des frely, to be bled as it shal please  
them, beyng perswaded that it is  
for our synnes, that God suffereth  
such Tyrantes to reygne ouer vs  
& therfore oughte they to be obeyed  
in all thynges, that fyght not with  
the worde of God, nor obscure the  
diuine gloze, though they seme to  
be neuer so full of tyranny & vnnmer-  
cifulnes. But seing we haue such a  
prince as loueth his faythful subiec-  
tes nolesse, than a gentle father doth  
his natural sonne, cherisheth the no-  
lesse, than a nurse doth her chylde,  
preserueth them without daunger  
no lesse than a trusty shepparde sea-  
kethe to kepe his shepe from the ra-  
uenynge



menynge teth of the wolfe, & bttet-  
y gyueth hym selfe alfogether vnto  
vs & vnto our commodite & pro-  
fyt, what shoulde be the cause, that  
we myght deny any thyng to this  
our Emperour so mercyful, so gen-  
tle, so bounteous, so prudent, so wise,  
and so circumspecte in all thynges,  
that pertayne vnto our commodite  
& wealthe. To muche beastlyke are  
they, & consider not the bounte of so  
excellent a Prince. Blyssed is that  
londe, sayth the wyse manne, whose  
kyng is a man of nobilite, & whose  
Princes eat in due season for strenght  
& not for lust. But woe be vnto that  
Realme, whose kyng is but a chylde  
and whose Princes are earelye at  
theyr Banckettes.

Thus neyghbours haue I decla-  
red vnto you accordyng to my pro-  
myse your duty toward our moost  
excellent king, & such as he appoynt-  
eth to be gouernours vnder hym.

II. I. Loke

**L**oke therfore that ye be obedient  
vnto them, feare them, Honour the,  
& paye what so euer is required of  
you. For vnto all these thynges ye  
are bound by the holy Scripture,  
which yf ye do, the blessing of God  
is vpon you: If ye do not, the curse  
& vengeaunce of God wil fal on you,  
so that your ende shall be miserable  
bothe before God & man. *Euse.* What  
soeuer ye haue hitherto taught vs,  
we wyll laboure to the vttermoost  
of our power to fulfyl it in our quo  
tidiane & dayly conuersacion, that  
we may walke blameles both before  
God and oure Prynce. *Phile.* Nowe  
doth conueniēt order require, that  
I brynge forth your fourth floure  
to you, seyng that hitherto ye haue  
learned your dutye bothe towards  
your selfe, GOD, and our Kyng.  
*Theo.* I praye you let vs se it.

**T**he

# The fourth floure / called / Redy assistance.

Philemon.

**B**Eholde here it is. Let euery manne **Phil. ii.**  
looke not for his oV Vne profit, but for  
the profit of other. Howe doth y<sup>e</sup> sauour  
of this floure please you? **Euse.** How  
so euer it pleaseth me, I thynke ve-  
rely, the ayer & breath of this flour  
is so strong, y<sup>e</sup> few at this presēt ty-  
me can abyde the sauour of it. **Phil.**  
Why so? It is the sayēge of Saynt  
Paule to the Philippians. **Euse.** I  
knowe that well, but ye should ra-  
ther haue rehearsed this sayeng in  
y<sup>e</sup> same Epistle. All seke they<sup>r</sup> owne  
auaūtage, & not that, which is Je-  
sus Christes. For this flour do men  
now a dayes beare chesely in they<sup>r</sup>  
bosome, as we may se by dayly expe-  
riēce. They<sup>r</sup> noses are stopped, and  
they haue lost one of they<sup>r</sup> fyue wit-  
tes, whan ony such floure is offred  
A. iij. them



**Eccle. 1.**

**Cato. lib. 1.**

**Menander.**

**Imenalis.**

them for to smell vpon, as ye haue  
nowe gyuen vs. They haue rooted  
other herbes in theyr hertes, vpon  
whome they smell dayly, euen such  
as theyse are. *Pecunia obediunt omnia.*

*Bonus est odor lucri ex re qualibet.  
Semper tibi proximus esto. Tantū fidei, quā-  
tum pecunia. Nummi uirum faciunt. Virtus  
post nummos. Miser est, qui nūmos non habet.  
Quisquis habet nummos, secura nauiget aut  
Fortunamq; suo temperet arbitrio.*

That is to saye, al thinges are obe-  
dient to mony. The sauour of lucre  
is good, howe so euer a man come by  
it. Be euer nearest & moost frend to  
thy selfe. A man shal euē be so much  
trusted, as he hathe monye. Mony  
maketh the man. If yst monye, and  
afterwarde vertue. He is a wretch  
þ hath no mony. Who soeuer hathe  
monye, maye go where he lyst, & do  
what so euer he wyll at hys owne  
pleasure.

The sauour of these floures, hath  
so in

be infected the senses of many now  
a dayes, that they cō by no meanes  
smell on this floure, whiche ye haue  
nowe gyuen vs. *Phil.* It is the more  
pptye. Not withstondynge neygh-  
bours, be not ye infected with the lyke  
pestiferous contagion. Remember  
your profession, and followe not the  
cōmon fashon, vnlesse ye fall into  
damnacion, and lose the fauoure of  
GOD.

Smel wel on this your floure, *Re* *Phil. ii.*  
dy assistance. Let euery man looke not  
for his owne profit, but for the pro-  
fyt of other. For seynge ye haue hy-  
therto learned your dutye both to-  
ward your selfe, God, & our kynge,  
ye must now learne also your office  
& duty toward youre neyghboure.

For God hath also gyuen vs a com *Leuit. xix.*  
maūdemēt to loue our neyghbour. *Matt. xxii.*  
*Rom. xiii.*

Thou shalt loue thy neyghbour as  
thy selfe, sayth the scripture. That  
thou wylte not a nother shoulde do

II. iiii. to

Jacob. ii.

1. Joan. iiii.

to the, do thou not the same to him. And this cōmaundement haue we of God, that he, which loueth God, should also loue his neighbour. For he y<sup>e</sup> loueth not his brother, whome he seethe, God, whome he hathe not sene, howe can he loue?

Phil. ii.

Mat. xxiii.

1. Tim. v.

That ye myghte natiuely & vn-  
faynedlye on this sorte loue youre  
neyghbour, I haue selected this sē-  
tēce of S. Paule to put you in remē-  
brāce of your duty. Let euery man  
loke not for his own profyt, but for  
the profit of other. Chri. It is a very  
hard sayeng, & followed but of few  
iniquite doth so abound, & the loue  
of many abateth and waxeth cold.  
Theo. We thyncke, S. Paule would  
here haue no man prouyde for him-  
selfe, but for other. And this is con-  
trary to his owne sayeng, wher he  
sayth, If ony mā doth not prouyde  
for thē that do pertayne vnto him  
he hath forsaken the saythe, and is,  
worse



more than an Infidell. Phil. God for  
that any contrariete should be  
founde in the wordes of so noble &  
worthy Apostle. In your floure he  
doth not forbiddē you, but that ye  
may with good conscience prouide  
for your selfe & for yours But to ad  
monish me of thys so streyghtly as  
of the other, it was not nedeful nor  
expediēt. For we are naturally bēt  
to seke our owne profyt, yea & that  
many tymes to the great hinderā  
ce & vtter decay of our neyghbour,  
neyther nede we a spurre to prycke  
vs forwarde in this behalfe. Which  
thyng, S. Paule replete with god  
des spirite consyderynge, exorteth  
men rather to seke for theyr neigh  
bours profyt, than for theyr owne,  
meanyng that they shoulde not be  
so bent to seke theyr owne auan  
tage, that they shoulde vtterly neg.  
lecte the profyt of theyr chrysten bro  
ther. For y very same mynd ought  
to be

Mark well.

Phil. ii.

to be in vs that was in Christ Iesu  
whiche beyng in the shape of God  
thought it not robbery to be equal  
with God, but made hym selfe of no  
reputaciō, & toke vpon hym the shap  
of a seruaunt, became like a nother  
man, & was founde in his apparel,  
as a man. He humbled hym selfe, &  
became obediēt vnto the death, euē  
the death of the Crosse. Here is youre  
floure, Redy assistance. Here is an exam  
ple that ye shoulde be redy to assist &  
helpe your neyghbour at al tymes.  
Howe dyd our moost blyssed Sau  
our Christe utterly neglecte & caste  
awaye, as I may so speke, his owne  
glozy, honour and worshyp, to seke  
our health, conforste & saluacion?  
This redy assistance & helpe oughte  
also to be in vs, yf we pertayne vn  
to Christ. For we oughte to haue the  
care for our neyghbour, that Christ  
had for vs, or elles we walke not ac  
cordinge to Charite. This redy as  
sistence

1  
allence also se we in that Samaritan- Luke. x.  
ane of the Gospell, which seynge a  
certain man spoyled, robbed, gre-  
uously wounded and halfe deade,  
had pitye on hym, came vnto hym,  
bounde by his woundes, powred in  
oyle & wyne, & layenge hym on hys  
beaste brought hym vnto an Inne,  
& made prouision for hym. Here is  
another godlye example of redy as-  
sistence. Here is a myrrour for  
all menne to looke in. Here is a  
payre of spectacles for to shewe eue-  
ry man, what his dutye is toward  
his neyghbour. *Euse.* As how I pray what oure  
you for an example. *Phil.* Certes as dutye is to-  
this Samaritane dyd. To be bent ward our  
at all tymes to healpe so manye as neyghboure  
hath nede of our helpe, & to procure  
no lesse the helthe & furtherance of  
other, than of our selues. As for an  
example. Arte þ a Iudge, a Justice The duty  
of peace, a Constable, a Baliffe, or of a Iudge,  
any other cōmō officer; So hast þ þ Justice of  
awe peace.. &c.



lawe in thy hande. Matters of con-  
trouersie are broughte before the  
Looke therefore, that thou iudge  
all thynges accordyng to equite.  
Be not parciall. fauoure not one  
parte more than another. Shewe  
indifferency. Do as ryght require.  
Gyue no wronge sentence, neyther  
for feare nor loue of ony parsonne.  
Practise none iniquite: Condemne  
not the innocēt for lucre's sake. Be  
not corrupt with gyftes. Eate not  
the poore mā, neyther deuour thou  
his substance, but helpe to sustayne  
hym in his ryght agaynst the vi-  
lence of the wicked Tyrantes and  
cruel oppressours accordyng to thy  
office, yf thou doste this, than haste  
thou this flour, *Redy assistance.* about  
the, & doste to thy neyghboure, as y  
arte bound by the commaundemēt  
of God. If thou doste this, that is,  
iudge contrary to equite, suffer the  
poore to be oppressed for fauoure of  
lucre's

...res fabe, or els bycause thou be-  
...st a cruell harte and spytefull sto-  
...acke agaynst the parte, so gettest  
...hou the great displeasure of God,  
...hepest vp to thy selfe everlastinge  
...damnacion.

Arte thou a Byshop, prest or spi-  
rituall minister of Goddes worde? The office  
of a Byshop  
prest or spi-  
ritual minis-  
looke than well to thy office. Remē-  
ber that it is thy dutye reuerently ster,  
to minister y moost blyssed Sacra-  
mentes of Chyistes Chyrche, and to  
preach the worde of God to y flocke  
vpon whome the holy Ghoſte hath  
made the ouerseare, to gouerne the  
congregaciō of God, whome he pur-  
chased with his bloude. Remember Act. xx.  
Joan. xxi.  
that it is sayd vnto the, Pasce, Pa-  
sce, Pasce, fede, fede, fede. Fede ther-  
fore thy Paryshe with good exāple  
of vertuous lyuinge. Fede them w  
the pure Euāgelion & true Gospell  
of Chyist. Fede thē also w corporall  
foode thozowe the mayntenaūce of  
hospita-

hospitalite. Teache them to forsake  
all Idolatry & supersticion, & only  
to cleave to the true & lyving God,  
the alone and om̄isufficient savi-  
our. Teache them to honoure & call  
on the name of theyr LORDE God in  
all theyr aduersities and troubles.  
Teach them saythful obedience to-  
ward theyr superiours. Teache the  
to loue theyr wyues as theyr owne  
flesh, & to brynge bp theyr chyldren  
& famillye in the feare & nourture  
of the Lord. Teach the to labour for  
theyr lyuig, & not to take away any  
mans goodes vniustly. Teache the  
to testify the truethe, & to beare no  
false witness. Teache them to be no  
manglears, but to loue al men with  
a pure harte. Teache them to lyue  
of theyr owne, & not to couyt that  
which pertayne to other mē. Teach  
them to walke streyght in the path  
wayes of the LORDE al the dayes of  
theyr lyfe, vnlesse the scarce plagis  
and



cruel vengeance of God fall both **Esay. lxiii.**  
on the & them. Crye, cease not.  
shewe to the people theyr synnes;  
senses, & wickedneses. Comaund  
the wicked to forsake hys iniquite.  
Exhorte the ryche man vnto the **i. Tim. vi.**  
had a redy distribucion of his good-  
es to y<sup>e</sup> poore people. Feede y<sup>e</sup> flocke **i. Pet. v.**  
of Christ, so muche as lyethe in thy  
power. Be an example of the sayth  
full in word, in cōuersacion, in loue  
in spirite, in sayth, in purite & clen-  
nes of lyfe. Gyue attendaunce to  
thy selfe & to doctrine, continew in  
these. Reproue them that synne opē  
ly before all men, that y<sup>e</sup> other may **i. Tim. iii.**  
be afeard. Kepe thy selfe pure, clene  
& honest. Suffer afflictio<sup>n</sup> & trouble  
as a good souldiour of Iesus Christ **i. Tim. v.**  
Study to shewe thy selfe accepta- **ii. Tim. ii.**  
ble to God, a workema<sup>n</sup> that nedeth  
not to be ashamed, deuydyng iust-  
ly the worde of trueth. Flye the lu- **i. Tim. vi.**  
res of yongthe, followe righteous-  
nes,

nes, sayth charite peace wth them  
that cal on the LORDE wth a pure  
harte. Reproue the ennemyes  
of trueth fearfully, that they may  
be whole in faythe. Speake þ̄ those  
thynges, that become wholesome do  
ctrine, but aboue all thynges be an  
exāple to other of good workes. Be  
not absent from thy benefice. Live  
not dissolutely at the vniuersite or  
els wher. Be not that Spheppard  
and Idol, that forsaketh his flocke,  
but gyue them meate in due tyme.  
Suffer not þ̄ wolfe to deuour Chri  
stes shepe, whome he bought wth  
no lesse pryce, than wth his owne  
most precious bloud. Defēd the glo  
rye of GOD, and not thyne owne  
dignite. Striue for the helth of thy  
flocke, & not for thy rytchers & pos  
sessions. The synful of thy flocke, ex  
horte vnto faythfull repentaunce.  
The desperate prouoke thou vnto  
þ̄ trust of Gods mercy. The weak  
make

Zacha. xi.

Joan. x.

Mark iiii.

make þ stronge. The diseased looke  
thou heale. The bloudye wounded  
looke thou cure. The broken looke  
thou make whole. The imperfecte,  
loke thou make perfecte. The strōg  
in Christ, loke thou make aūciente.  
To conclude, if thou be a true Bis-  
hop, a faythful ouerseare, a diligēt  
Curate, a trusty shepparde, rather  
gyue thy lyfe, & spend all the bloud  
in thy body, than that one of þ least  
of Christes flocke should peryshe tho  
rowe thy faulte. So mayst thou be  
sure, whan that Prynce of sheppar- 1. Pet. v.  
des shall appeare to receyue the im-  
marcessible crown of glory, if þ dost  
not these thynges, which hytherto  
I haue rehearsed, than looke thou  
for none other, but wyth that vn-  
profitable seruaunt to be cast into  
utter darkenes, where wepyng &  
gnaishyng of teth shalbe.

Arte thou a ritch man? So hath The duetye  
God set the in a perillous state, ex. of a ritch  
M. i. cepte man,



**Eccles. x.  
ii. Cor. ix.**

kepte thou be ware. To auoyd ther  
fore all daunger, loke that with thy  
possessions & rytches, thou helpeste  
thē that haue nede. For vnto this  
ende hath God indewed the wyth  
goodes of this world. Be not proude  
for thy rytches sake, nor putte not  
thy truste in vncertayne rytches,  
but in the lyuynge God. Be ryche  
i good workes. Be redy to minister  
vnto the necessite of other, & wante  
For God loueth a cherfull gyuer.

**Esa. lviii.**

Break thy bread to the hongrye, &  
lead in the nedy & poore wayfaring  
into thy house, whā thou seest a na-

**Luke. vi.**

ked man, couer hym, & thou shalt  
not despyse thy flesh. Geue to euery  
one that askethe, & from hym, that  
wyl bozowe, turne not away thy

**Psal. xlii.  
Esa. v.**

face, but lende hym thy monye, yea  
& that without ony vsurpe. Joyne  
not house to house, nor lond to lond  
Coytte not to reygne alone in a  
towne, Suffer other mē to lyue by

the

ye, yea & that of theyr owne. Helpe  
them to make prouision for theyr fa-  
mily, & they may kepe the better ho-  
pitalite & be the more able to helpe  
the conforzles. Let not oute thy lō-  
des & houses on such price, that the  
farmers shall neuer be able to paye  
the, or els to do no good vpon them.  
So let them hyer thy fermes, that  
they maye not be empoueryshed, as  
they are now a dayes for the moost  
parte, but rather enryched, & they  
maye be the more able vertuouflye  
to byng by theyr chyldzen in good  
artes & godly sciēces, to helpe theyr  
pooze neyghbours, to kepe hospita-  
lite, & to beare the charges of the cō-  
mon weale for theyr porcion, whan  
tyme requireth. For this shal make  
a flouysshynge & wealthe Realme,  
abundāt in al thynges. Thus shalt  
thou also greatlye please God, & he  
agayne for this thy boūteous libe-  
ralite shewed towarde thy neygh-

M.ij. bours



Deu. xxxiii

Titus. i.

Psal. cxliiii

Esa. lxi.

boures, wyllopen his hande, blyss  
the & all that pertayne vnto the, sa  
uoure the, & make the to be plente  
ous in all thynges. So that what  
so euer thou goest about, shall prof  
per & come vnto a fortunate & good  
ende. Neyther shalte thou nede to  
doubte of theyse thynges. For God  
hath so promysed, which can not ly,  
but is faythefull in all his wordes.  
If thou doste contrary hereunto, &  
abusest the ritches, which ged hath  
put into thy hande, & of whome he  
hath only made the his steward, so  
that thou art vnmerciful & hydest  
vp thy treasure, & knoweste not for  
whome, & wylte by no meanes be  
stow them, as God hath appoynt  
ed the, than be thou certen & sure,  
that lyke an vnmercifull thefe and  
cruell bloudye Bocher, thou shalte  
be hanged in hell. The fyre, wherw  
thou shalt be tormented, shal neuer  
be quenched. The woyme, that shal  
gname



guar'de thy conscience, shall neuer  
dye. The paynes shall be infinite, ne  
ther shalt thou at any tyme be re-  
leued of the, but with that vnmer-  
ciful rytche gloton in the Gospel of *Luke. xvi.*  
Luke, lyghe cryenge & wayi'ng in  
perpetual tormentes worlde's with  
out end. Therfore beware betymes  
& saye not but y<sup>e</sup> thou arte warned.

To be shor'te, consider withe thy  
selfe in what state & condicion God  
hath set the, & vse that euer vnto y<sup>e</sup>  
glo'ry of God and the profyt of thy  
neyghboure. For knowe that what  
so euer God hath gyue the, he hath  
gyuen it the for the profytte of thy  
neyghbour also. Hathe God gyuen  
the strength? than must thou helpe  
the weakenes of thy brother. Arte  
thou wyse, & eloquent? So muste  
thou make goode, that whiche wan-  
teth of them in thy neyghbour Art  
thou rytche? So muste thou con-  
forte the nedy. Arte thou learned?

*Q. iij. So*

So must thou instructe and teache  
the ignoraunt. Arte thou a rulare?  
So must thou be favourable to the  
of the inferioure sorte. Arte thou a  
ma of nobilite? So muste thou not  
despyse the of ignobilite. Hast thou  
creditours and detters? So muste  
thou not draw the cruelly streyght  
wayes into the lawe, but fauoure  
them, entreate them gentylly, and  
gyue the respyte, vntyll they maye  
paye the conueniently without dan-  
ger or losse of theyr substance. Hast  
thou receaued any talente or gyfte  
at all of God? Use that same to the  
profyt of thy neyghbour, & so shalt  
thou well please God. To make an  
ende, be the very same to thy neygh-  
bour, that God is to the. Consyder  
what kyndnes God sheweth to the,  
& shewe thou the very same agayne  
to thy Christe brother. And wylt thou  
heare me? Be euen another Christs  
to thy neyghbour.

Thus

Thus much dere brothers, haue  
I spoken concerninge thys youre  
floure, Redy assistance. of the which ye  
maye easely learne to knowe youre  
duty toward your neyghbour, and  
howe ye ought to behaue youre sel-  
ues in all poyntes toward hym ac-  
cordinge to the wyll of God. *Theo.*  
Undoubtedly neighbour Philemō  
ye haue gyuen vs many godly les-  
sons. I besech God, we may so walke  
in our conuersacion & in all our ac-  
tes towarde our neyghboure, that  
we maye in al thynges followe and  
practyse this your moost godly do-  
ctrine, & be redy at all tymes bothe  
in thoughte, worde & dede redely to  
assist & helpe oure neyghboures, no  
lesse thā we desize that god should as-  
sist, help & socoure vs, whā we haue  
nede. *P.* It is very godly spokē. God  
gyue you grace no lesse to do & work  
Nowe remayneth your laste floure  
to be gyuen to you. *Chri.* I woulde  
M. iiii. very



very gladdely se it. Euse. The very  
same also do I desyre.

## The fyfte floure called Christen Charite.

Philemon.

i. Joan. iiii.

**A** hande it is euen here redy.  
Take it I pray you. Let Vs not  
loue in vvorde nor tonge, but in vvoke and  
irrueth. Theo. This floure maye be cal-  
led Christen Charite in dede aright  
Phil. It is not without a cause, that  
I haue gyuen you this floure. For  
the sauour of all your aforesayd flou-  
res presyrteth without this but ly-  
tle. This floure is the very same to  
your Rosegay that a pzeious stone  
a costious pearle, a goodly owtch, is  
to a ryng or any other Jewel. With-  
out this floure all oother wyll some  
wyther awaye, & come to noughte.  
But so longe as the beauty of this  
your flour lasteth, so longe can not  
your Rosegaye decaye & perysh. Ca  
ony

Behold & ex-  
cellency of  
Charite.

any thyng be good & godly, where  
 we & Charite wantethe? And by-  
 cause ye shoulde knowe, & I meane  
 one vnfayned loue, I haue named  
 your floure, *Christen Charite*. For our **What loue**  
 Charite & loue ought not to be car- **we ought to**  
 nall, fleshly, beastlyke, worldly, fay- **haue amōge**  
 ned, vncleane & flyttinge, but spiri- **us.**  
 tuall, ghostly, christē, heauēly, true,  
 pure, & abydyng for euermore. And  
 this is that Christē Charite, wher-  
 of your floure speketh, *Let vs not loue* **1. Joan. iii.**  
 in vvorde nor tonge, but in vVork & trueth.  
 Without this Charite *S. Paule* **1. Cor. xiii.**  
 affirmethe in his Epistle to the Co-  
 inthians, that no worke, seme it ne-  
 uer so good & godly, profyteth onye  
 thyng at all. Rede y Chapter whā **Rom xiii.**  
 we come home. Certes this Charite **1. Tim. i.**  
 & christen loue must nedes be an ex-  
 cellent thyng, seyng it is the ende  
 of the Cōmaundement, & the fulfyl-  
 yng of all the law, seyng also that  
 Christ in his last sermon, whiche he  
 made

Joan. xiii.

Jo. xvi.

1. Joan. iiii.

1. Pet. iiii.

Rom. xii.

Col. iii.

what y loue  
of god doth.

made to his Disciples a litle before  
his passion exorteth vs with so ma-  
ny wordes vnto it. S. Iohn feret  
not so greatlye to auadice and com-  
mende Charite, y he affirmeth God  
to be Charite, sayeng, God is Cha-  
rite, & he that abydethe in Charite,  
abydeth in God, & God in hym. Un-  
to thys true and Christen Charite.  
S. Peter also mouethe vs on thys  
manner: Before all thynges, saythe  
he, haue seruēt charite among you.  
For Charite couereth y multitude  
of synnes. And S. Paule saythe, a-  
boue al thiges haue Charite, which  
is the bonde of perfeccion. For he  
hath this christē Charite can none  
other wyse but loue God wythe all  
his harte, mynde, strength, power &  
soule. He can none other wyse but  
forsake the worlde, the dyuell & the  
flesh, & cleue to God alone as a true  
and saythfull wyse doth to her hus-  
bond. He wyl by no menes swere by  
the



name of his lord god, but reuerence  
honour, worship & prayse it. He wyl  
not breake the Sabbothe daye, but  
sanctify it accordyng to the worde  
of God. Agayne, he that loueth his  
neighbour sincerely, wyl by no mea  
nes hurte hym, nor worke any euil  
agaynst hym. He wyl not disobeye  
his superiours. He wyl commyt no  
manslaughter, whoredome, thefte,  
nor beare any false wytnes nor yet  
couyt that, which shoulde be hynde  
rance to his neighbour, but he wyl  
gladly & with a free spirite do vnto  
the uttermooste of his power, what  
so euer the Scripture requireth of  
hym, as Christ sayth, yf any man lo  
ueth me, he wyl kepe my word, and  
my father shall loue hym, & we wyl  
come to hym & dwell with hym. He  
that loueth not me, kepeth not my  
wordes. He that hath my Commaū  
dementes & kepeth the, he it is that  
loueth me, & he that loueth me, shall  
be loued

what & loue  
of our neigh  
bour doth.

Joan. xiiii.

1. Jean. iiii.

be loued of my father, & I wyl loue hym & shewe my selfe vnto hi. Now dothe this youre floure please you? Euse. I neuer smelled a sweter and more pleasaunt odoure in my lyfe. Theo. I praye you rehearse it once agayne. Phil. Let Vs not loue in vword nor tonge, but in vvorke and trueth. Theo. Is not this the sayenge of S. John in his Epistle? Phil. Yies verelye. Theo. He thynketh that he gyueth here a cōmaundemente that we shoulde not loue in worde nor tonge but in worke & trueth. Phil. Ye saye trueth. Theo. It is not lawefull than for vs to expresse the loue that we beare in oure hartes towardes oure neyghboure by manifeste, open & euident wordes: as to speake gentylly, to comon frendely, & to wyshe wel with louynge wordes to all men? Phil. S. John in this place forbyddethe not a more gentle speache & louynge comunicacion, thā S. Paule in your other

Phil. ii.

ether flour dyd forbyd to make pro-  
uision for you and yours. But his  
mynd is this, they which wyl craike  
abooste by outwarde wordes, & they  
loue God & theyr neyghbour, & yet  
doe it not in workes and truethe,  
they are lyers, & haue not in the the  
christen Charite, which the Scrip-  
ture comendeth so greatly in euery  
place. Such are lyke the, of whome  
S. Paule speaketh on this maner,  
they saye they knowe God, but w  
theyr dedes they denye it playnely,  
theynge they are obhonninable, diso-  
bedient and mynded vnto no good  
workes. He that hath the substance  
of the world, sayth S. John, & seeth  
his brother haue nede, & is moued  
with no compassion towardes him,  
howe doth the loue of God abide in  
him? As though he should say, albe  
t a mā craketh neuer so much & he  
loueth God, yet yf he fultylleth not  
that, which God comaundeth him,  
howe

*Titus. i.*

*i. Ioan. iiii.*

*Mark. xii.*



Gregorye.

1 Cor. xiii.

Note thys  
well.

dare suche one bolle that he loueth  
God? A man loueth so muche as he  
worketh. If he worketh no thyng,  
nother doth he loue any thing. For  
as S. Gregory sayth in a certayne  
homely, the loue of God is neuer  
idle. For he worketh great thinges,  
yf it be loue, but if it cease to worke  
he, than is it no loue in dede. Nowe  
sayth S. Paule is pacient & carti-  
ous. Loue enuiceth not, loue doth  
not frowardely. Loue is not puffed  
vp, dealeth not dishonestly, seeketh  
not her owne. Loue is not prou-  
oked to anger, thynketh not euell, re-  
ioyseth not of iniquite, but reioy-  
seth in the trueth, suffereth al thin-  
ges, beleueth all thynges, hope-  
th all thynges, abydethe all thynges.  
What a poynt is this of loue, to say  
that I loue God, & yet run a whore-  
huntynge after straunge Goddes?  
Agayne what a poynte of loue is  
this to saye, that I honour y name  
of God,

God, and yet blaspheme it with  
the same namefull & abominable o-  
athes: What loue is this toward my  
neighbour to saye that I loue him  
and yet wyll do no thyng for hym,  
except I se him in necessite? Is this  
true? Perythe moughte suche loue.  
For gaynst these wicked Hypocrites  
the open dissemblers dothe S. John *1. Joan. iii.*  
in this place thonder, whā he sayth  
that ys not loue in worde nor tonge,  
but in worke & trueth. There were  
in the tyme of the Apostles manye  
false Christians, whiche by wordes  
reputed muche loue both toward  
God and theyr neighbour, and  
yet dyd they expresse & shew none at  
all by theyr outward dedes. Such  
as we now a dayes also among  
vs, which styflly aspyme that they  
loue God & his worde, yet do theyr  
workes proue the contrarie. The  
scripture reiecteth that loue which  
is sayned, and is not in spirite and  
trueth,

Of loue to-  
ward God.

Of loue to-  
ward oure  
neighbour.

trueth, that is to say, fyrst engre-  
fed in the harte, & afterwarde dec-  
red by manifeste & euident worke,  
worthy such a loue. Therfore neigh-  
bours, yf ye wyll smell aryght an-  
to your conforste of this your floure  
Christen Charite, prouide that your  
loue benot fayned. Let it not on-  
ly be in worde and tonge, but also in  
worke and trueth. If yf as concer-  
nyng your loue toward God, it  
shall appeare in nothyng more ma-  
nifestly, than yf you labour wyth  
all mayne in al your workes to seeke  
the glory of God, the honour of his  
moost blyssed name & the promoti-  
on of his holy worde. Agayne as tow-  
ard your neighbour your loue  
shall not be fayned towardes hym  
yf ye helpe hym in all such thynges  
as he hath nede of, as for an exam-  
ple. If ye perceyue hym ignorant  
in the lawe of God, teach hym God-  
des worde, bryng hym vnto Christ  
teach



teache hym where, of whom and by  
what meanes he shal obtayne helth  
& saluacion: Declare to hym what  
true & christe saythe is: & of what  
great strength, vertue, efficacy and  
power it is. Exhorte hym vnto the  
true good workes, which god appo  
ueth by his worde, & leueth not vn-  
rewarded. Charge hym to fye vn-  
to y name of God as vnto a strong  
Bulwarke in all his aduersite and  
trouble. Furthermore yf ye perceyue  
that he is gyuen altogether to wic  
kednes and wyll not gladly heare  
anye wholesome admonicion, yette  
cease not to praye for him, as Abra-  
ham dyd for the fylthy Sodomites  
and Moses for the disobedient Je-  
wes. Yea thogh he be your extreme  
enemye and seeketh youre lyfe, yet  
wysh wel vnto hym, praye for him,  
and desyre God to forgyue him, as  
Christ and Steuen dyd. Agayne yf  
ye perceyue that he is poore & hath  
N. j. needs

Psal. xlii.

Gen. xxi.

Exo. xxxii.

Luke. xxi.

Act. vi.

nede of your helpe, fayle not to succoure his miserie and to helpe hym in his nede euen to the uttermoost of youre power, to make an ende, y<sup>e</sup> perceyue that youre neyghboure hath nede of any thyng that ye are able to do for hym, I charge you in Goddes behalfe, that ye with al expedition, helpe and conforte hi. If ye do this, thā do ye smel aright on this your flour, Christē Charite, & shal receyue rewardes abundāt for your good dedes, but if ye do it not knowe though ye best neuer so muche in word and tong of your loue towardes god & your neyghbour, yet shal ye go to the dyuel headlong lyke abominable Hypocrites and wyched dissemblers, & shal receaue greater damnacion than they which neuer knewe truelye no parte of God, seeing your loue is only in worde and tong, but not in spirite and trueth. Use. As concernynge oure loue toward

Note.



warde God, we myll employe al our  
industry and labour to haue that *Joan. xxi. 2*  
loue toward hym, which Peter had  
whan he sayde vnto Christ, LORDE  
thou knoweste that I loue the, & as  
touchynge our neyghbour we myll  
laboure no lesse hartely to loue him,  
than Ionathas dyd Dauid, which *ii. Reg. xxi*  
as the Scripture sayth, loued him  
as his owne lyfe. *Phile.* Theyse are  
goodly exāples vndoubtedly neigh-  
bours. Loke therfore that ye folow  
them. If ye bryng out of your loue  
suche dedes, as Peter dyd, thā may  
ye be bolde to say, that ye loue God  
vnfaynedly. Agayne, yf ye shew by  
youre outwarde woꝝkes suche loue  
toward your neyghbour, as Jona-  
thas dyd to Dauid thā nede ye not  
feare to saye, y ye loue youre neigh-  
bour in woꝝke & truethe, & so are ye  
perfecte and true chriſten men, and  
maye be certayne after the depar-  
ture oute of this transitoꝝe lyfe,  
D.ii. yf ye



Jacob. i.

yt ye so continue vnto the ende, for  
to receaue the crowne of life, which  
the LORDE hathe promised to them  
that loue hym, as S. James sayth.

Here is nowe your Nosegay per  
fecte. For I haue gyue you al your  
fyue floures, as I promised you at  
your fyrst cōpyng. Chri. We thāke  
you right hertely for this Nosegay  
Euse. I thynke such a Nosegay was  
neuer gyuen befoze of onye man to  
his frende, as you haue nowe gyue  
vs. Theo. I beseeche GOD gyue vs  
grace so to smell on this Nosegaye,  
that the sauoure of it maye euer a-  
byde in vs, & neuer departe nor go  
awaye from our hartes. So maye  
we be sure neyther at onye tyme to  
offende our selues, God, our Kyng,  
nor our neyghbour, but leade suche  
a lyfe, as wherewith bothe God and  
man shall be well pleased. Phil. All  
this that ye haue hytherto spoken  
is true. For I haue taughte you no  
thyng

thyng of myne owne brayne & fan-  
tasye, but onelye the pure worde of  
God, & the sentences & myndes of y  
holy and catholyke Doctors. Ther-  
fore I pray you hertely good neygh-  
bours be as diligent to obserue and  
kepe these floures as I haue ben stu-  
dious to gather them togyther for  
you, so shall I both thyncke my la-  
boure well bestowed & ye also of all  
pleasures shall do me the greateste.  
Well I wyll nowe rehearse to you  
in fewe wordes, what youre whole  
Rosegaye contayneth in many.

Your fyyst floure is called Vnfay-  
ned Humilite. Hereof haue ye learned  
y true knowledge of youre selues, &  
that ye ought not to be proud of o-  
ny thyng, but embrasyng Humi-  
lite & lowlines of mynd alwayes co-  
fesse that what so euer ye haue, be it  
neuer so good & precious, it is the  
gyfte of G O D commynge downe  
fro the father of lyghtes, and that  
Q. iij. ther

A bryfe re-  
hersal of the  
Rose gaye.



Jaco. i.

therfore ye oughte studiously to labour aboue all thynges that it be bestowed accordynge to the wyll of God, that is, vnto the glory of God the prophet of youre neyghboure & the saluacion of your owne soules.

Your seconde flour called, Pure Innocency. Of this ye haue lerned your duty toward God, & howe ye ought to walke before hym accordynge to his worde and be perfecte.

Of your thyrde floure, which is, Fatyfull Obedience. Ye haue learned your duty toward our moost puissant & excellent kynge, & all those ciuile magistrates & heade officers, which are appoynted to rule & gouerne the matters of the publique weale vnder his graces maieste. Ye learned also, that by the worde of GOD ye owe to them obedience, feare, honour and tribute.

Your fourthe floure, called, Redy assistance. taught you your dutye toward



warde youre neyghbour, & howe ye  
oughte to serue hym accordynge to  
the rule of the Gospell, seakyng no  
lede his profyt than your owne.

Your fyfte & laste floure, called,  
Christen Charite, declared to you that  
without this true, chysten & pure  
loue, all youre other floures profyt  
but lytle, neyther can any worke be  
inge done of a malicious harte and  
out of Charite please God. Agayne  
ye hearde, that your loue bothe to-  
ward God & your neyghbour was  
declared to be vnfayned, yf ye dyd  
expresse it outwardly in suche wor-  
kes as are prescribed of God in the  
holy Scriptures, this is the whole  
summe of your Nosegay.

Nowe deare brothers, I beseeche  
you by the great mercyes of God, y  
ye wyl by no meanes suffer y smell,  
odoure & sauour of these herbes to  
faill oute of your brestes, but that  
you alwaye beare this youre Nose-

N.iiii. gaye

gay about you, & smel on it at al  
tymes wout ceasynge. For these are  
those floures, whiche shall p̄serue  
you from all pestiferous and conta-  
gious ayres, from all perelles and  
daungers, from al mischances and  
euell fortunes. They also shall ex-  
spire and breath into you such com-  
fortable odoures & swete sauours,  
that ye shall by no meanes be so in-  
fected, that ye maye eyther offende  
your selues, God, the kyng, or your  
Neyghboure, but what so euer ye  
worke, shall be acceptable bothe to  
God and man. What wyll ye haue  
more? Thus muche haue I done  
nowe for you neyghbours, and am  
redy at al tymes to do, what soeuer  
lyethe in my power, whan occasion  
shall be gyuen. desirynge you sauou-  
rably to accepte this my good wyll  
towardde you, as of one, which wys-  
meth no lesse well to you thā to him  
selfe, tendereth your health no lesse  
than

than his owne, seakethe youre true  
knoweledge in Christe Iesus euen  
as his owne, to conclude, whiche is  
redy at all tymes both to gyue him  
selfe and all that he hath, so that ye  
may be in the moost glozyous bow-  
els of oure Sauoure Christe, and  
therin continewe vntyl the daye of  
his tryumphant apperyng. Which  
thyng (moost deare brothers) that  
it maye come to passe, I wyll not  
cease neyther night nor daye to po-  
we oute my prayers to our LORDE  
god, that he maye be present alway  
with you by the assistance of the ho-  
ly Ghost in all your godly enterpri-  
ses, which thyng also I moost her-  
telpe desyre you, that ye wyll lyke-  
wyle do for me. Euse. To gyue you  
condygne and worthy thancke, for  
your manifolde gentletes toward  
us, we are not able. But thys dare  
I promyse you in y name of vs all,  
that what so euer shall lygh in oure  
powers



powres to do for you at any tyme,  
we wyl be glad w all our hertes to  
do it. And to the uttermost of our  
strengthes we wyl labour to prac-  
tise & fulfyl y in workes, whiche ye  
haue taught vs in wordes. *Phil.* So  
doynge neyghbours, my good wyl  
shall not only cōtinue styll, as it is  
toward you, but also encrease dayly  
more & more. Wel, now before your  
departure, I wyl desire you to take  
y paynes to dzyneke with me after  
this our long talke & large cōmuni-  
caciō, y ye may go home agayne frō  
me being fed both spiritually & cor-  
porally. *Theo.* We thanke you neigh-  
bour *Philimō Chri.* Praise be god  
for this our goodly and pleasaunte  
Messegay. *Euse.* A M E N. For he alone  
is worthy all the honoure & prayse.

¶ Gyue the glorie to  
God alone.

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